

Sakti Worship During the Suryavamsi Period

Bharati Pal

The Ganga dynasty followed by Suryavamsi Gajapati King, under Kapilendra Deva, the founder of the new dynasty, Orissa established political supremacy over a vast kingdom extending from the river Ganga to Cauvery. This period witnessed the greatest expansion of the kingdom, the first renaissance in Oriya literature and the advent of Chaitanya faith in Orissa. Kapilendra inaugurated a new epoch in the history of Orissa. Making his way to the throne from a humble position he carved out an extensive empire.

From the historical records we assume that Gajapati rulers were followers of Vaishnava faith and *Purushottama-Jagannath* became their tutelary deity. But originally the Gajapatis appeared to be Saktas, which gleaned from numerous inscriptional records. The epithet *Sri Mallinatha Deva-gana Mangala Chandi Charana-Sarana* applied to Jagesvara, father of Kapilendradeva. The Warangal¹ inscription of Raghudeva describes that Kapilesvara the founder of the Suryavamsi dynasty used the epithet as *Mahesvara-Putra*, *Purushottama-Putra* and *Durga Putra*. In the similar representation of Anangabhimha-III and his son Narasimha-I of Ganga dynasty one may notice the fact that these kings, inspite of their staunch devotion to the God Vishnu in the shape of Purushottama-Jagannath at Puri could not possibly dissociate themselves

totally from Saiva-Sakta leaning. However, the hold on Vaishnavism became gradually stronger on the kings of Orissa, it is rather strange that the same epithets were applied to Kapilesvara who flourished two centuries later. Raghudeva also called himself *Sri-Durga-Varaputra* as well as *Sri Jagannathdeva-labdha-Vara Prasad*. This prince as well his father and grand father are further represented as devotees of the god *Mallinatha* and the goddesses *Gana Mangala Chandi* or *Mangala Chandi*. These two deities are to be identified respectively with Siva and Parvati, since the name Mallinatha is known to be often applied to a Siva-linga and Chandi and Mangala Chandi are both well known names of the said goddess. From this record it is possible to think that the family was originally Sakta and that Kapilesvara was the first member, who was devoted to Purushottama-Jagannath. Kapilesvara may have become a devotee of the said deity after his accession to the throne of Gajapati Bhanu-IV. Since then theoretically the Ganga throne belonged to the god.

The Santaravuru² inscription of the time of Purushottamadeva, records the consecration of the idols of Lakshmidēvi and Bhudevi in the temple of Chennakesava and also the grant of Khandikas of land for the daily offering to the deities by king Purushottamadeva. The Balasore plate³ of

Purushottamadeva begins with line "Sri Jayadurgayai Namah."

The Warangal inscription⁴ of the time of Prataprudra narrates the exploits of one Chitta Paksha of the Bhogi-kula, son of Manaya and Gauramba and Garndson of Naga. He conquered Rajadri and other forts. Having vanquished the Muslims, he wrested from them the beautiful city of *Ekasilapuri* formerly ruled by the Kakatiya kings. For the worship of the gods and Brahmanas, he reinstalled the images of the god Panchalaraya (Krishna), goddess Kakati, Lakshmi of Kakatiya kingdom and of Siva, which were earlier removed by the Turushakas in their respective shrines.

The Velicherla grant of Prataprudra describes the grant⁵ of the village Velicherla, the gem amongst the villages situated in the region of Jaladanki, in the district of Paka-nudu by king Prataprudra Gajapati to a Brahmana named Kodayya, the son of Tammaya and the grandson of Narayana Yavana of the Bharadvaja gotra. The

gift exempted from the thrity six kinds of demands and other imports, was given to last till the moon and the son endure, to be enjoyed from son to grandson. The gift was made in the presence of Durga and Jagannatha for the increase of the merit. The charter is ratified by fixing a royal seal consisting of a 'rampart lion', which is a vehicle or vahana of Goddess Durga.

Reference :

1. Epi Indica Vol.XXXIII, p.125 ff
2. SII Vol.X, No.731
3. The Indian Antiquary Vol.I, p.355 ff
4. Inscriptions of Suryavamsi Gajapati of Orissa, R. Subrahmanyam, p.170ff
5. Epi Indica, Vol.XXVIII, p.205 ff

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The Editorial Board sincerely regrets the inadvertent digital error in misplacing the photograph of Saheed Birsa Munda in the August issue of Orissa Review, 2006.

The Significance of Devi Mahatmya

Durga Madhab Dash

The worship of Devi Bhagabati has a lot of significance in our life. Salutations and prostrations to the Devi Mother - She is the source, significance and ultimate goal of the entire creation. She is the foundation of knowledge in all respects. She is also the culmination and conclusion of all knowledge. She is the precursor to everything in the creative process. May Her grace be all upon us.

Clad in the pure red and adorned with the divine weapons, she is the sacred feature and the fairest of the fairest beings. Her complexion is linked to the colour of gold, resplendent in wonderful attire. She is the eternal cosmic virgin represented by gods and goddesses and all the demigods of *Paramatma's* creation. This is to bring out the spiritual phenomenon that she is the mass of absolute '*Suddha Tatwa*' as she is the cosmic emanation from '*Mahakali*', '*Mahalaxmi*' and '*Mahasaraswati*', the trident Sakti forms of the absolute and the unmanifest of the Transdent Divine. If we delve in to this reality, we are ultimately transported to a state of pure transcendence. This is what the Devi Mahatmya describes to us.

Devi is synonymous with Sakti, the Divine Power that manifests, sustains and transforms the universe as one unifying force of existence. By this, we may also mean all forms of power, the

power of knowledge and the power of omniscience. Devi worship is thus the worship of God's glory. It is the worship of God's greatness and supremacy.

If 'Sakti' is power, then all beings of the universe are the worshippers of 'Sakti'. Who doesn't want power in life ? Power, in the actual sense, is every thing in everybody's life. What is 'Sakti' then, if it is so important in life ? Sakti is the divine energy that subsists as the primary element in the hub of every life in this universe. It is formless; yet it is present everywhere in the universe like the omnipresent Lord. As we feel God's presence everywhere, we also feel in a similar way the presence of Sakti in every nook and corner of the Nature. So 'Sakti' is no different from the Absolute Divine. Since Sakti cannot be worshipped in its essential nature, it is symbolically worshipped as the power of creation, preservation and destruction in the forms of *Mahasaraswati*, *Mahalaxmi* and *Mahakali* during the nine days of Navaratri Puja in the month of Aswina. In short, these three divine forces constitute the unified Divinity of the universe as adored in three different ways.

Saraswati is the cosmic intelligence. She is the cosmic consciousness and cosmic knowledge. We worship Saraswati for purity of intellect. We also worship Her for the power of

enquiry and selfillumination. Similarly Mahalaxmi is the symbol of prosperity. She is the divine emblem of glory and magnificence. She is the exaltation of munificence in myriad forms. In the words of Appaya Dikhtar, worship of Laxmi means the worship of the Divinity, the power that dissolves multiplicity in unity.

Mahakali is the divine power of destruction. She is the dissolution incarnate. She does '*Pralaya*' with a divine purpose of the cosmic creation. She is the annihilator of the evil and the bestower of the divine grace on the earth. *Paramatma* being the symbol of Sat, Chit and Anand, these three goddesses in their different cosmic plays have a tenacious persistence to elevate the *Jiva* from the quagmire of *Avidya* to the state of the divine bliss. Mahakali may appear to be cruel, hard-hearted, hurtful and harsh in her divine appearance. But she is not so in her divine dispensation. Her appearance is always for the divine good of the mankind.

In this sense, Devi is also the divine embodiment of '*Maya*' in her *Vidya-Maya* form. She is the precursor to all that is divine; all that is the replica of the esoteric energy. In her '*Avidya*' form, she is the deviser of the evil. In the cosmic creation of the universe, '*Maya*', the phenomenal delusion, is the extraordinary power of the Almighty Divine blended with two miraculous preceptiveness. On one side, it has a divine aspiration. Its purpose in this form is to generate the feeling of ever-increasing bliss. This is known as the '*Sabikalpa*' state, where the devotee is used to esoteric feelings, memory images and all sensibilities of the world engrossed in a state of Divine consciousness. This is a chlorophormed supernate state of heightened divine perception. On the other side of it, which is known by the nomenclature of '*Avidya Maya*', there is misrepresentation of the goal of life. This is

portrayed in the form of material prosperity. Grippled under "*Avidya Maya*", the human being is attracted to a make shift life, characterised by the factors like desires, longings, aspirations, yearnings and so on. All these phenomenal feelings and urges are heightened across a limitless route. We fail to comprehend the actual purpose of life. Our aspirations are more on the side of material freedom tinged with sensory desires. All this is ramified into various distracted rays in life through the operations of the mind and the activities of the senses. We are for that purpose, involved in multitude of enterprises in the day-to-day world. The urge for liberation in such a state of existence is entirely dissipated and we are left in a lurch in the vicissitudes of a mundane life. This cripples our individual self. This dissuades us from the actual goal of life.

The Devi Mahatmya which is a majestic poetry in Sanskrit tells us the aforesaid phenomenon of life and the necessity of worship of the Devi Mother for attainment of bliss i.e. the consciousness which is the actual goal of our life.

'Devi Maya' is the driving force of the Almighty God. Maya is also all-pervading in the universe. It subsists like a cover on the Absolute God. Take it out, the truth is, ipso facto revealed. The Truth is now distinct and perceptible. Let us take here the example of a pond that is covered with the layer of green watry growths. Let us think for a while that the water of the pond is not visible because of the spread of the green watry growths. In such a situation, we can see the water of the pond only if we take out and cast aside the layer of the green watry growths. '*Maya*' is comparable to this setting of the pond. Unless we cast off Maya, we cannot perceive the existence of the Absolute Supreme. We also can't attain realisation of God. We cannot taste the elixir of the Supreme Divine. Those who place their legs

on 'Maya', mistaking the same for a formidable base of life to attain the Bliss Divine, are entirely gone in the winds; they go down in the mire of self-destruction like a person going down deep and deep into water in mistaking the layer of the watery growths for a hard surface on the pond. If our thoughts are to drink of the bliss in all activities of life, our wild fancies abiding in myriad desires should come out of the layer of delusion and dip in the river of the Bliss Divine. Our intuition, and our intellect should spread like the ubiquitous ether and mingle with the all-pervading bliss pursuing the actual truth of life.

There is a beautiful story to explain this esoteric concept of life. We know Kasi i.e. Benaras of India. Kasi is said to be the seat of knowledge and wisdom. It is a cultural highbrow where one can read all the scriptures of ancient India and imbibe the vastness of the cultural heritage of this sacred region in all its gaiety and wondrous splendour. Our story runs like this. There was a boatman in Kasi, Radhasyam by name. He was living by the side of the Ganga. He had a beautiful boat. He rowed the boat everyday in the holy river, ferried pilgrims and goods and thus earned his livelihood. As time passed by, he came under the influence of pernicious 'Kamana'. He wanted to earn more money out of his rowing profession. One day, he took a decision that henceforth he would also ferry passengers and goods at night and add to his income by earning more money than before. On the first day of his ambitious venture, he took a lump of Bhang paste and set out on his work. At night, he got in to the boat as per his plan and started rowing the boat in his usual way. He passed the whole night in endless rowing. As the dawn fell, he relaxed his body for a while but soon fell into deep slumber. When he woke up late in the morning, beaten by the rays of the morning sun, he found to his surprise that he was at the same place where he had last

got into the boat. In fact the boat was as usual tied to a peg on the bank of the Ganga. The boat had not budged an inch from its place despite his endless rowing. At last, he was utterly frustrated. He realised his folly and beat his forehead. The story may appear skimpy but it conveys a moral to all of us. Like the intoxicated boatman, we spend our time in endless labour. We are in pursuit of mundane desires to have happiness and pleasure in life. But this does not lead us to actual happiness. Instead, we are succumbed to untold sufferings. Let us surrender the mundane desires at the lotus feet of the Lord. This is Tyaga i.e. total sacrifice in the spiritual sense of the term. If we are to tread the path of austerity, we will have to keep all our senses under strict control. In devotion, sacrifice is elevated by the surges of wisdom; we will then be in a position to enjoy the nectar of bliss that is the ultimate goal of life. This is what is described in the Devi Mahatmya in greater details through different illustrious examples.

We know Sukadev Maharaj of the Bhagabat. He was a realised soul. In his austere days of Sadhana, he had accepted Janaka as his spiritual preceptor. He had learnt from him many sacred lessons in the scriptures of 'Sanatana Dharma'. After completion of his studies, Sukadev beseeched his Gurudev to ask for "Gurudakhina". Janaka Maharshi evaded his disciple's request and said, "even without 'Gurudakhina', I am quite pleased. Your days in the Ashram were the happiest days of my life. Initially you were nothing. I was unhappy during your stay over here. You are now a realised soul. This is my greatest achievement. I am proud of you, my son. Your achievement has given me the greatest pride and self-gratification. I treat this as your "Gurudakhina." You may now go on your way and disseminate to others all that you have learnt from me." Sukadev was not satisfied. He insisted

on his pious submission. Finding no other way, Janaka at last said, 'Sukadev, I say I am over satisfied. Still then, you ask for Gurudakhina. So be it then ! If you are so much interested, then give me that thing to me, which is considered the worst in this mundane world.' Hearing this, Sukadev was baffled for a while. After all he was not an ordinary person. He was a great divine soul. He was also an illustrious scholar. Now he searched for what his Gurudev demanded from him, What could be the worst thing in this world which no man should ever possess in his life. Could it be then excreta ? No, not this ! Even excreta is used as organic manure. What could be that worst thing then which my Gurudev is expecting from me ?" Sukadev sought to unravel the meaning of his Gurudev's expectation. At last, he got the idea. The worst thing in this world would be nothing other than 'Ahamkar' - one's pernicious ego. This is more so in the case of a spiritual aspirant. Sukadev was not simply a spiritual seeker. He was well versed in the knowledge of scriptures and endowed with myriad spiritual achievements. Such a soul bathed in all the illustrious magnificence of glorious spiritual career was vulnerable to fickle *waywardness* in the form of horrendous 'Ahankar'. His gurudev therefore wanted of him the sacrifice of this 'Mala' (Dirt), so that he could make glaring advancements on the path of his austere spiritual career. At last Sukadev bequeathed his ego as Gurudakhina on the alter of his offering and took leave of his Gurudev who was satisfied and happy. The Devi Mahatmya also reveals this impeccable truth.

It is said in the Devi Mahatmya that there are three stages of transformation in life. These three stages are described in a picturesque way in the three sections of this scripture. In the first section, the Adi-Sakti awakens Mahavishnu who is fast asleep, so that he may destroy the original

demonic forces, Madhu and Kaithaba. In the second section, the Sakti manifests Herself as Mahalaxmi and overcomes Mahisasura and Raktabirjya. The third one is the stage where Sumbha and Nisumbha are destroyed by Mahasaraswati. And, the nine days of worship of Sakti thus comprehend these three stages adored in three days of worship. The final victory is Vijaya-Dasami. This is the tenth day of the ritual, where the 'Sadhak' (spiritual aspirant) is finally successful to master the forces of nature. His goal is thus finally reached. Madhu and Kaithava represent the evil forces of desire, greed and anger, the three gates to the hell. The three evil attributes are considered as dirt. They cover the consciousness in such a way that it is neither distinct nor visible to the Sadhak's eyes in his day-to-day life. They have to be rubbed off with great effort to achieve spiritual prosperity in life.

Having achieved this, we are now succumbed to another trouble. This trouble is in the subtler form. This is more dangerous than the visible evil forces of 'kama', 'krodha' and 'lobha'. Now we are subject to the aggression of the demons, Mahisasura and Raktabirjya. They represent the "vikhyapa sakti" of the mind. This is otherwise known as tossing of mind resulting in the distortion of the intellect i.e. Buddhi. Human mind is restless, fickle and inconsistent in nature. It is like a grass hopper jumping from one place to another in the flickering of every moment. We read in the Devi-Mahatmya how Mahisasura changed his form every now and then. Now he is a buffalo. Then he is a tiger. Now he is some other animal or some other human form. If you hit him in one form, he is visible in another. His 'Sakti' is not to be easily vanquished. He is an insurmountable opponent. Our mind is comparable to this demon. How much we may try to control it, it is aggressively visible in some other form. This is also the quality of Raktabirjya,

whose drops of blood are the seeds of thousands and thousands of many other reckless demons. Raktabirjya has been compared to the carnal desires of man. If one desire is satisfied another crops up in its place. The Devi-Mahatmya should be read and understood in this way to comprehend the basic truths of life. How can then we control such a syndrome? The only way is to destroy the root, we have to cut the root to annihilate a tree. Cutting the branches is meaningless to bump off a tree.

So the 'Devi' appeared in the form of Mahakali, who spread her tongue throughout the earth, so that there was no ground for the demons to walk over and spread their evil. The blood of Raktabirjya was no longer to fall on the ground to generate the birth of demons in the previous order. The Kali sucked all the blood. All the demons thus entered Her mouth and perished.

The demons, Madhu and Kaithaba represent the 'Mala' of 'tamas'. This pertains to the 'gunas' like 'kama', 'krodha' and 'lobha'. The other two demons are Mahisasura and Raktabirjya. They represent the Rajas, i.e. the 'vikhyapa sakti' of the mind. This is related to the tossing of the mind. In symbolic expression as described in the Devi Mahatmya, with all the above demons killed, it is implied that there is success in controlling the 'Mala' of passion, anger and ego. There is also success in controlling the "Vikhyapa sakti" of the mind and establishing its steadfastness in actual dispensation. We can have this achievement through Karma yoga which purifies our actions. We will have to shun for this purpose, all the desires and surrender our 'karma' at the lotus feet of the Lord not craving the fruits of actions. This is called 'Upasana' i.e. worship of God.

As further said in the Devi Mahatmya, we are still not fully safe. We have another concern

on this score. This is more serious than conquest of passion, anger and ego along with the fickleness of mind. We are to now comprehend the consciousness that is the dominant consideration of life. Ignorance is the subtle barrier to consciousness. Ignorance has to be entirely crushed. It is more important than the other evils of life. Why do we dwell on the mundane desires in life? This is because we are far away from the abode of truth. The soul is covered with ignorance as the sun is covered with clouds. This stage is known as 'Sattva' which is unfortunately a 'Guna', a feature of the nature like the 'Gunas' of 'rajas' and 'tamas'. But we always praise the stage of 'Sattva' in life and consider this a desirable thing in life. Swami Krishnananda Saraswati says that this stage in life is like a transparent glass. Glass being transparent, we can see what is there on its other side. Similarly in the 'Sattva' stage, we know what is ideal for us in our life. But unfortunately we cannot reach it unless this glass-barrier is broken. In this sense, even 'Sattva' is a subtle medium of obstruction. We have to cross this stage like those of Rajas and Tamas. The 'Sattva' has two sides in disposition. On one side, it is a stage of complacency and, on the other, it is a subtle state of ignorance. The two sides of 'Sattva' are represented by the two personalities namely Sumbha and Nisumbha. They have to be dispelled by the power of a higher wisdom that is Mahasaraswati. Thus, while the first section of the Devi Mahatmya represents action, the second and the third sections profess the ideals of contemplation and knowledge respectively. These are the three stages through which we have to pierce through the veil of Prakriti or the three 'gunas' as described above and attain God realisation in life which is our ultimate goal.

Let us remember one thing that we are not individual pedestrians on the path of spiritual austerity. There is no question of individual

achievement at this stage of 'Sadhana'. Here, it is all a total movement and no item of spiritual requirement is to be separated from the other spiritual requirements. For the overall progress of the soul, all the three Gunas - the Tamas, the Rajas and the Sattva - have to be crossed over together to attain the Supramental Bliss. In the Devi Mahatmya, all the three Goddesses - Mahakali, Mahalaxmi and Mahasaraswati - have a meaningful contribution to the spiritual progress of the soul. Through the worship of the three Goddesses, we worship the Adisakti, the premordial Divine Force in the celestial form of 'Devi Mata'. She is the spiritual fluke of a homogenous divine appearance in the cosmic creation of the Lord. In the first stage of the Navaratri Puja, we worship Mahakali. She brings about the destruction of all barriers. With this achievement, there is tremendous prosperity and thereby one becomes the master, commanding all powers in life. In the process of the spiritual evolution, with the 'Tamas' curbed, the spiritual aspirant has a total march from the 'Tamas' to the 'Rajas'. The 'Rajas' actually sprout material prosperity. This is the blessing of Mahalaxmi, as symbolically described in the Devi Mahatmya.

Here again, this stage of life has another barrier to divine consciousness. Knowledge actually dawns at this stage for onward spiritual progress. So we worship Saraswati in the third stage of Navaratri Puja. Saraswati is the Goddess of knowledge. When she bestows knowledge, there is contemplation of the consciousness and we are morally ordained by our intellect to lead a 'Sattvic' life. With the dawn of divine consciousness, we come to realize that even this stage of life is a subtle barrier. Even we have to cross this barrier to attain the Divine Bliss in life. The third stage of Devi worship thus contemplates the dawn of enlightenment. From enlightenment, we proceed on to self-realization. The Vijaya Dasami day is the symbolic of this spiritual achievement.

These are the truths that are esoterically conveyed to us in the 'Mantras' of the Devi Mahatmya. Glory to God, glory to the Divine Mother. May the Adisakti bestow on us the desired enlightenment of life with strength to tread the path of the Almighty God.

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Shri Prafulla Chandra Ghadai, Minister, Finance and Shri Debasis Nayak, Minister, Information & Public Relations, Sports and Youth Services releasing the souvenir on the occasion of 3rd Annual Function of Kendrapara Bikash Parishad at Jayadev Bhawan on 9.8.2006

Devi Barunei and Karunei of Khurda

Pabitra Mohan Barik

Khurda played a significant role in the history of Orissa. Its contribution is remarkable specially in the field of military activities during Mughal, Maratha and British. The Paikas of Khurda sacrificed their lives for the sake of motherland. All Paikas strongly protested to Britishers in their areas. They participated in a great movement against Britishers known as Paika rebellion of 1817. The heroic role of Paikas at the time of that uprising movement is remembered for ever. Khurda the last independent fort of India glorifies its importance. Khurda was also the last greatest fort of Hindu ruler. In medieval period the magnificent fort of Khurda is known as "Jagannatha Katak". This fort witnessed the heroic activities of Paikas when they bravely fought against mighty Britishers. The History of the formation of the important fort is interesting. After the murder of Mukundadev in 1568 A.D. at Gohiratikra, Orissa lost her independence. Coming under the occupation of the Muslims of Bengal, there were more disturbance, anarchy, and confusion in the entire kingdom. Rama Chandra Dev who was the son of Prime Minister Danai Vidyadhar of Bhoi dyanasty, established his capital at Khurda on the foot of Barunei hill. He received this place as a gift from Vala Vikram Singh of Kholapala. Bagha Patra of Kokkal, Jhadu Parida of Ghoradia and Sarani Patra of

Mallipada these three persons had provided their support to Rama Chandra Dev for the construction of the Khurda Kingdom. Rama Chandra Dev named his new capital Jagannathpur Katak, after the name of Lord Jagannatha, the deity that was first reinstalled here after the sacrilege of Kalapathara.

Karunei and Barunei are two deities of Khurda Bhoi dynasty. Jaya Durga and Kanak Durga worshipped in the residence of the priest are considered to be the substitutes of the presiding deities. During Dusshera these two Durga images were brought to Barunei pitha for worship. After shifting of Bhoi dynasty capital to Puri Jaya Durga and Kanak Durga were also taken and installed there. Karunei and Barunei continued to remain in their original shrine on the foot of the Barunei hill. During Dusshera sarees and mahaprasad of Jagannath temple are sent to Karunei and Barunei. It is said that Gajapati Purusottam Deva after defeating the king of Kanchi had brought Ganesh, Sakthigopal, Karunei and Barunei. Barunei and Karunei regarded as khetreswari of Khurda fort and worshipped by the Paika community. It is mentioned that the muslim invaders undermined the Sakti of Devi by sacrificing a cattle and defeated the Paikas. A description of twin goddesses are found in "Bata Avakasa" a Oriya work of a great medieval poet Balaram Das.

Another interesting tradition is connected with the British attack of Khurda. Karunei and Barunei were the presiding goddesses of Khurda and guarded the gate of the fort. It is believed that these two sisters were killing the British soldiers with their long sharp swords in disguise. It is also said that the British soldiers cut the thigh of a bullock and mixed the blood with arms and ammunitions. As a results Devi Karunei and Barunei of Khurda fort became powerless and the Britishers defeated the Paikas. Ramchandra Dev the founder of the Bhoi dynasty constructed the temple for the goddesses. In the temple of Barunaei there is no pedestal. Beautifully carved from two separated blocks of black granite it represents goddess Barunei and Karunei. The height of each of the idols is 18 inches. The lotus seat of the Barunei is in the left side and Karunei is standing on the right side. Devi Barunei holds Dambaru in upper left hand and a Trisula in the

upper right hand. They look like war goddesses. The land records indicate that three vati and teen mana of land in Sadhangai, Jeypore, Nuagaon, Lingipur, Padampur, Badatoda, Tirimal, Jamadei, Mukunda Prasad, Kantia, Oranga, Jugharsing were granted to the service castes attached to the deities for day to day service. Khichidi and Pitha are the main items of Bhoga offered to the deities on leaf plates. Goats and sheeps are sacrificed in the temple side on the occasion of Dusshera. The hill side of Barunei is a beautiful spot. It is a place for religious worship and picnic. The visitors, scholars and devotees in large number comes to this place every day. Barunei hill is only two kilometres from Khurda town.

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Gandhi

Sonila Mohapatra

Come back Gandhi
My love,
We are pledged
to have your absolve.
'Nanga Fakir'
they called in humour,
Non-violence the weapon
they couldn't encounter.

Freedom India
sixty plus now,
Gandhian values
Wane in glow,
Can it survive
slutter and blow ?



Human turpitude
rise on the globe,
Moral values
on the slippery slope.

Come again
O' Gandhi,
with your teachings
Show us the way,
Once more.
With your blessings
clean all the sins,
for ever.

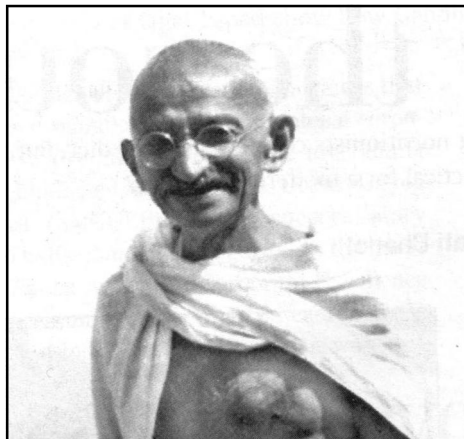
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Mahatma Gandhi's Contribution to Education

Dinabandhu Dehury

India's recorded and unrecorded culture and civilization are rare features in the course of world history. Today, along with modernization, it is very much a part of our living culture, at every level of the society, as well as a documented testimony to the greatest strength of education, which catapulted the Indian Civilisation to its zenith.

Perhaps few other cultures and civilizations have produced such courageous, saintly and visionary role models such as Radhakrishnan, Sri Aurobindo, Swami Vivekananda, Mira Bai, Rani of Jhansi, Netaji Subas Chandra Bose, Rabindra Nath Tagore, Sant Kabir, Sant Ram Das, Mahatma Gandhi, to name a few.



Gandhiji influenced the lives of our countrymen for more than half a century. His approach to most issues was down-to-earth and holistic-be it social, cultural, economic, health or education. His philosophies were pragmatic and farsighted. The villager was the centre of his economic thought. His warnings against the British Education system were prophetic. Today, when Indian illiteracy rate stands at 34.62%, crime,

violence and corruption are at its zenith, and more than one third of our population lives below the poverty line, it is indeed tempting to muse over the relevance of Gandhiji's contribution to education as well as his model of basic education, incorporating his philosophy, approach and strategy.

His Contributions :

Gandhiji's model was not only holistic and practical, it was highly decentralized and integrated, with a demonstrated capacity to motivate the entire community and place responsibility and accountability at the community level versus the State. To highlight just a few of his contributions.

An Investment in Human Capital :

On economic, political and military grounds, India was of first rate importance to the British and education was the instrument by which they sought to maintain and strengthen their domination by experimenting with a unique model of educating an elite through a foreign language. However, contrary to the popular belief, English

education was not forced on the Indians (Basu, 1978). Rich Indian citizens had actively come forward in setting up the system as the only way to modernize their society. So much time was spent in mastering English language by the Indian School boys that the main purpose of education was missed. The premium on rote learning and examinations was so high, that the growth of inquisitiveness and an experimental bent of mind, so necessary for economic development, were not cultivated. But more important was an invisible and quite change in attitudes and values of viewing education as a social welfare activity for girls and an investment for boys (Dhawan, 1995; Naik, 1982; Krishna Raj, 1982). As an outcome, the system concentrated on a centralized and uniform higher education.

Since the system of education had little use for the masses, there were inadequate facilities for children aged between 6-11 years as well as poor enrolment. In many ways the situation hurt the girls more than the boys. Gandhiji, who viewed education as an investment in human capital, warned against this system because it disorganized villagers, made them helpless and paralyzed and steadily sunk them into poverty, unemployment and despair (Gandhiji, 1937). Instead, productive skills were the focus of his Nai Talim (Basic Education), providing food, shelter and clothing as the three basic essentials for human survival and security.

Given the impact of radical changes in Societies the world over, brought about by the Industrial Revolution, Gandhiji's Philosophy of education was based on his findings derived from scientific research of theories of economic, political and child development (both Western and Oriental), and his successful experiments in South Africa. One of those radical changes was the removal of manufacture from households into

factories and shops. The work done at home offered lifelong educational, socialization, communication and vocational benefits to the family members. It kept unemployment and crime rates low. The spirit of cooperation and respect prevailed, which is what Gandhiji tried to revive in his model.

Concrete Definition to Aims, Goals and Objectives of Education :

If education is the foundation of all growth and progress, then aims, goals and objectives are the four interconnected and most significant components that gives direction to educational outcomes through the curricular content, syllabus and evaluations. These four components are highly influenced by four interconnected foundation blocks namely, epistemology (the nature of knowledge), society/culture, the individual, and learning theories (Zais, 1976). But since aims, goals, and objectives, collectively as a component of curriculum provide direction and focus for the entire education programme, they are particularly sensitive to these four fundamental forces.

It was Gandhiji, who in 1937 first recognized the interconnectedness of the eight curricular forces and questioned the futility of the British education system. Based on his wisdom and successful experiments with education in South Africa, he put forth a Basic Education Plan which had the merit of achieving one aim of peace and freedom, for which all mankind yearns today. Also, recognizing the futility of a centralized plan and control in implementing programmes, he also outlined a comprehensive but decentralized model to be implemented by the village Republics. The vital objective of his model was to develop productive and social skills among the masses. To the centre, remained the overall responsibilities of coordinating and guiding the work of the states so that national policies could evolve from the grassroots.

After two years of work on Basic Education, a Conference was organized in Jamianagar, Delhi, in the year 1941. Various reports on the working of basic schools run by the governments, local bodies, and by private enterprise throughout the country were almost unanimous in their assesment that general standards of health and behaviour as well as intellectual attainment were very encouraging. Compared to the English Medium Schools, the Children in Basic Schools were more active, cheerful, self-reliant, with well-developed power of self-expression. They were found to be acquiring habits of co-operative work and social prejudices were breaking down.

Five other equally significant contributions to education include (1) an age appropriate and realistic curriculum focusing on social, productive and academic skills, (2) a highly adequate and effective teacher training programme, (3) keeping the financing of education at bay so that the local community could raise and manage the finance judiciously, simultaneously providing for international standards in education; (4) leaving little or no scope for adult illiteracy, unemployment or child labour; and (5) provide for international standards in health and manageable levels of population, again by placing the responsibility and accountability at the hands of the local community. All this and much more he achieved through his model.

The Eclectic Model :

The second focus of the paper is Gandhiji's proposed and tested alternative for human security which is tangible, attainable, inexpensive, indigenous and sustainable and an insulation against poverty, inequality and its allied problems. Since a compartmentalized approach does not address the cause, Gandhiji's alternative was most comprehensive and integrated to address the

cause. His eclectic model was proposed to serve as a guideline for formulating a new policy. Its implementation, management and finances were to be entirely vested with the panchayats and local bodies.

The six main features of his eclectic model incorporating his philosophy, approach and strategy are : 1. Basic Philosophy, 2. Aims and Goals, 3. The Five Stages, 4. Programme of Work, 5. Implementation Strategy, 6. Standard of Attainment.

The Basic Philosophy

(a) True education is all-round development of the faculties, best attained through action. It bases itself on the fact that knowledge and understanding develop in relation to problems set right by action. Information thrust on the mind only burdens the memory and causes intellectual indigestion, casting learning into oblivion.

(b) Education must be concrete and inter connected, not abstract or given in isolated sections. Concrete education allows the learner to manipulate problems or sets of problems and study their relationships, character and artistic sense. It allows the mind, heart, hand and eyes to work simultaneously in a correlated manner, resulting in a harmonious and well-balanced personality.

(c) Education must be imparted in the child's mother tongue and organically connected with the child's Social and Cultural environment.

Aims and Goals :

(a) All boys and girls in India should grow up to seek truth and peace.

(b) All children should grow up as citizens in a new social order, based on Co-operative work and with the understanding of their rights, responsibilities and obligations in such a society.

(c) Every individual child should have full opportunity for the balanced and harmonious development of all his/her faculties and should acquire the capacity for self-reliance in every aspect of a clean, healthy and cultured life, together with an understanding of the social, political and moral implications of such a life.

(d) Each individual must develop "a scientific attitude of mind". It means a clean intellectual curiosity to know the "how" and "why" of things; the patience detachment to test all phenomena, all ideas and all traditions by the standards of truth; the courage and power to think for oneself; the intellectual and moral authority to abide by all the facts.

The Five Stages :

(a) **Adult Education** - involvement of educated parents (with productive skills) and the community for a happy, healthy, clean and self-reliant life. An educated adult's participation is closely connected to the success of pre-school, primary and secondary education.

(b) **Pre-School Education** - for children under-7, both boys and girls, to develop their faculties conducted by School teachers in cooperation with the parents and the community. It includes physical nurture, medical care, personal cleanliness and health, community cleanliness and health, self-help, social training, creative activities in work and play for the acquisition of basic concepts, speech training, development of mathematical sense, nature study, art and music and spiritual development.

(c) **Primary Education** - education for self-sufficiency, of eight years duration for children in the age group of 7-15, with the same subjects and curricular contents for both boys and girls, irrespective of their caste or class.

(d) **Secondary Education** - education through self-sufficiency or vocational education of four years duration, with the same curricular contents for adolescent boys and girls in the age group of 15-18, irrespective of their caste or class. It must provide for a great range of productive activities to support the community and provide the basis for sound and well-organized knowledge.

(e) **Tertiary Education** - It should either lead to the responsibilities of adult family life or some form of professional training in the university.

Programme of Work

There are five fundamental activities around which the programme of work for adult education, pre-school education, primary education and secondary education are recommended.

(a) **Clean and Healthy Living** to focus on personal and social habits and attitudes of health, cleanliness and hygiene towards self and community; practical skills to carry out all types of proper cleaning and sanitation work efficiently.

(b) **Self-Reliance** to focus on economic self-support for its own sake and for character training.

(c) **Productive Basic Crafts** to focus on three most suited crafts for children by age for developing intelligence and general knowledge. The three basic crafts are the main centre of correlation for the "core subjects" of language, mathematics, general science and social science.

(d) **Citizenship in Community** to focus on developing habits and attitudes of cooperation and neighbourliness at home, at school and in the community.

(e) **Recreational and Cultural Activities** to focus on games, dance, music, drama, festivals relating to social, religious, historical and national significance.

Implementation Strategy

(a) The Panchayat Samitis and local bodies alongwith the teachers must decide the objectives, curriculum and syllabus. However, it must be according to age and developmental norms, as well as gender sensitive.

(b) The curriculum materials and activities must be indigenous, inexpensive using common objects of ordinary Indian life and people.

(c) The text books must be written by renowned teachers themselves from the child's view point both from the level of concepts and language.

(d) Practical and theoretical training should be given to the teachers, on the needs of the villages, in the villages itself. Use the same teachers for adult education as it saves on planning and capital outlay.

(e) The latest instructional technologies must be utilized for imparting training.

Standard of Attainment

Literacy is neither the beginning nor the end of life. The purpose of evaluation is to measure the extent to which objectives have been achieved. Since the current examination system is insignificant, seven standards of achievement were proposed such as capacity to appreciate true art,

responsible citizenship, self-reliance, clean and healthy living, self-sufficiency, sufficient mastery over tool subject and acquaintance with fundamental scientific, mathematical and mechanical principles.

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Hon'ble Chief Minister Shri Naveen Patnaik with the members of Mumbai Oriya Association.

Gandhian Socialistic Philosophy and Its Role in Development of Cooperatives in Orissa

Aryashree Debapriya

Mahatma and Cooperation

Mahatma Gandhi's attachment towards cooperatives was there from the time of his stay at South Africa. There he instituted 'Phoenix Settlement' as a cooperative in a socialistic pattern. The objective of Phoenix Settlement was to cultivate the three acres of land given to each member. The purpose was to stop emergence of a new class of absentee land owners. As time passed with gaining experience, the cooperative progressed. The close association of the members towards their land led to improved cultivation and ultimate prosperity of the members.

Later Gandhiji started another cooperative settlement at Lawley, near Johannesburg. It was a rehabilitation settlement of the families affected by the South African freedom struggle during that period. Gandhiji fully believed in Tolstoy's socialistic philosophy. The firm was named as Tolstoy Farm and the settlers were known as Tolstoyians. The method of organization and operation of Tolstoy Farm was almost similar to the Phoenix Settlement. Hindus, Muslims, Parsis and Christians were amongst the members. The total number of members (settlers) along with their dependants was 77. The members were assigned jobs in the firm, which included farming, carpentry, manufacturing of sandals etc.

Mahatma Gandhi's experiments conducted both at Phoenix Settlement and Tolstoy Farm were his inspiration for a socialistic society in which

cooperation played a pivotal role to help the exploited class. The experiments had much similarity with the Robert Owen's "Village of Cooperation" or the "Cooperative Community". Ultimately, his experience was translated into formation of Sabarmati Ashram in a later stage.

On return from South Africa, Gandhiji visited the countryside of India and realized the bankruptcy and distress of Indian peasantry oppressed by excess taxation, rack renting, illegal exaction etc. Observing this, he said, "closest cooperation amongst the peasants is an absolute necessity." Once he said, "we have forgotten the art of cooperation amongst ourselves. We could not start small battles in the local level over specific issues such as against capitalism in the villages and use them as means of strengthening the people or bringing about a sense of cooperation among them."

Cooperation according to Gandhiji was necessary for creation of a socialistic society and complete decentralization of power. He was of the opinion that cooperation was one of the important means to empower people. Of course Gandhiji was not fully against capitalism. Once he said that the industrial activities should be divided into two classes. One to be taken-up on cooperative lines for the benefit of the 90 percent of the population of India. Any industry based on agricultural produce such as cotton, sugar, oil seed, wheat etc. should be on a cooperative basis

so that the producers could secure the best value for their output. Other sectors, which do not exploit the weaker section of the society, should be left to the capitalists.

Cooperative Movement in Orissa

Inspiration for cooperation came to Orissa with Gandhian Socialistic Philosophy of Cooperation. The socialistic leaders of the then Orissa province namely Utkal Gourab Madhusudan Das, Rai Badhur Bidyadhar Panda, eminent poet Fakirmohan Senapati, Balmukunda Kanungo, Govind Prasad Bose, Rajendra Narayan Bhanjadeo etc.

Utkal Gourav Madhusudan Das is treated as the pioneer of cooperative movement in Orissa. He was a lawyer by profession. He was the first Oriya Minister of Bihar provincial government. His concern over the exploitation of workers especially the weavers, shoemakers and employees inspired him for organization of enterprises with cooperative outlook. He organized the workers and daily labourers cooperatives and sown the seeds of cooperative movement in Orissa. He personally visited Rochdale Society and the London Society in England during his stay there and got inspiration for organization of cooperatives. On his return, he delivered speeches at Cuttack about his valuable experience, especially tried his best to create awareness amongst daily wage earners and industrial workers about the values of cooperation. On June 11, 1898 a public meeting was held at his residence in which dignified persons of Cuttack were present. In the meeting it was decided to setup "Cuttack Cooperative Store".

His leadership in formation of cooperatives went a long way. Mahatma Gandhi was deeply impressed by the work of Madhusudan Das. He personally visited Utkal Tannery and Orissa Arts created by Madhusudan under the cooperative philosophy and principles for economic upliftment of shoe makers and artisans of Orissa. Mahatma Gandhi wrote in "Young India" on 9th September

1926, "Madhusudan Das, a Lawyer of distinction learnt handicraft at a late period of his life not as a hobby but for the sake of teaching young men about the dignity of labour. He was himself instrumental in establishing a tannery at Cuttack"

Further he wrote, "He (Madhusudan) was confident that if our hands and feet are not utilized properly, then ultimately our brain will become dull and will become breeding ground for all evil ideas. Tolstoy has also given the same message in a number of his stories." Gandhiji also established a tannery in his Sabarmati Ashram later.

Madhusudan Das also formed "Orissa Art Wares" in which training to run "Fly Shuttle Looms" was being conducted and that was the latest weaving technology during those days. Madhusudan Das had established an association called "Utkal Sammilani" with an objective to strengthen socialistic movement in the state and reorganize the Oriya linguistic regions. By the year 1904 the association had 318 branches in Orissa. These branches were instructed to create awareness about cooperation and to help in opening cooperative societies and patronize them.

Bidyadhar Panda, Headmaster of Subarnapur Middle Vernacular School, a socialist, was concerned about the poor farmers. He was highly impressed by Gandhian philosophy and was also a strong follower of Madhusudan Das. He formed a Rural Cooperative Society at Banki in 1903. Another four cooperative societies were set up under his leadership in 1907. He was also pioneer in formation of the first central society i.e., Banki-Dampara Central Cooperative Association consisting of 50 primary cooperative societies.

Balmukunda Kanungo, the then Deputy Collector of Banki and brother in law of Madhusudan Das, also took keen interest in development of cooperative societies in the region. He alongwith Sri Bidyadhar Panda not only formed cooperative societies but also helped in

strengthening them. They also pioneered in formation of second cooperative bank union in the then Patna-Orissa province, i.e. Banki-Damapada Central Cooperative Association. Sri Kanungo was also closely associated with the functioning of Cuttack Cooperative Store.

Fakirmohan Senapati, an eminent writer, poet, philosopher and a pioneer of "Socialist Praja Movement" of Orissa is also remembered as a cooperative leader. During his stay at Balasore, he had close association with many cooperatives and formed many cooperative societies. As a philosopher, he strongly believed in cooperative philosophy, principles and published a bulletin called "Subject of Cooperative Credit Society".

In the post independence era we remember personalities like Padmasree Krutartha Acharya and Samabaya Ratna Jogesh Chandra Rout for their leadership and significant contribution to cooperative sector in the State. Padmasree Krutartha Acharya, a well known Gandhian freedom fighter of Orissa, the founder of Sambalpuri Bastralaya, a cooperative society representing the weavers and craftsmen of Western Orissa will be remembered for his significant contribution to the weaver's cooperatives of Orissa.

Dr. Rout a socialist leader and doctor by profession and longtime serving member of legislative assembly associated himself with several cooperatives of the state including the oldest one, the Banki Central Cooperative Bank and Orissa State Cooperative Bank. As a Cabinet Minister for Agriculture and Cooperation, Dr. Rout was responsible for taking bold decision of borrowing from World Bank for strengthening the Agriculture and Cooperative Sector in the State.

When Banki Central Cooperative Bank, the oldest central cooperative bank of the state was going to lose its separate entity for poor investment and collection, there was a proposal to merge the bank with Cuttack United Central Cooperative Bank. Dr. Rout being its president,

took the challenge and due to his efficient leadership the Working Capital of the bank was raised from Rs.60.00 lakh to Rs.1.12 crore within five years exceeding the then RBI norms of collection by more than 60%.

Dr. Rout also worked as President of National State Cooperative Banks Federation (NAFSCOB) for two years and Director of NABARD since its establishment in 1983 to 1989. Dr. Rout, a towering personality of national repute, had been awarded with IFFCO Sahakarita Ratna in the year 2003 and Samabaya Samrat in the year 1996.

Conclusion

The cooperative movement in the state had a golden past in which eminent socialists and freedom fighters of Orissa had contributed their sweat and blood. Mahatma Gandhi's beliefs in cooperation and his strong inspiration had played a major role in development of cooperative movement in the state. Time has come to realize the labour lost in this movement and move forward in revitalizing the cooperatives.

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Gandhiji's Involvement in Mass Mobilisation at Delang

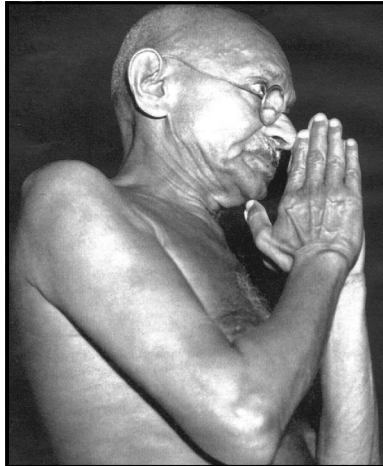
Saroj Kumar Panda

Mahatma Gandhi visited Orissa for the seventh time towards last week of March 1938. He was accompanied by Kasturba, Durgaben, Sardar Patel, Maulana Azad, Dr. Rajendra Prasad, Acharya Krupalini, Mahadev Dasai and many other leaders of the time. The occasion was to attain the fourth annual Conference of 'Gandhi Seva Sangha' and the 'Utkal Khadi and Village Industry' exhibition at Berboi near Delang in Puri district. A year before, the third annual conference of 'Gandhi Seva Sangha' was held at Huduli in Karnataka where Gopabandhu Choudhury and his associates sought permission from Gandhiji to organise the next function in Orissa. By that time Mahatma gave suggestions that the local people of proposed place of Orissa should arrange the total food requirements for the delegates of the Conference and it must be collected within ten-mile radius of the scheduled place of conference.¹ Accordingly rice, wheat, vegetables were cultivated in large scale; milk, ghee and cheese were collected from in and around Delang. A 'Gobardhini Samiti' was established to render training to the mass on rearing of cows and getting more milk from them. Even some people were

sent to Bombay to learn preparation of condensed milk. So that the milk could be preserved many months before the conference.²

Gandhi Seva Sangha was established in 1924. After formation of the Swaraj party, the no-changers formed this association in order to

keep the principles and programmes of Gandhi intact.³ Five persons from Orissa, Pandit Krupasindhu Hota, Acharya Harihar Das, Gopabandhu Choudhury, Ramadevi and Vinod Kanungo enrolled themselves as members of Gandhi Seva Sangha. They were away from active politics and worked hand in hand for upliftment of the needy.



Village Berboi near Delang was selected for the venue of the fourth annual conference of 'Gandhi Seva Sangha' because of two reasons. Firstly, here an ardent follower of Gandhiji, Pandit Krupasindhu Hota had started an *Ashram* since 1934 and trained the youth on *Gram Swaraj*. Secondly, this place was well communicated both by rails and roads.⁴ As they anticipated a large gathering and coming of many articles from different parts of Orissa to be displayed in the exhibition, temporary stalls

were opened in huts thatched with palm leaves and coconut leaves on the paddy fields on both sides of the rail line near Berboi.⁵

The arrangements at Berboi had started ten months prior to the scheduled date of the conference. Acharya Harihar and Gopabandhu Choudhury travelled to Sambalpur in the first week of February 1938 to campaign for the programmes of Gandhi Seva Sangha.⁶ Ramadevi and Krupasindhu Panda went to Brahmapur and Chhatrapur in a campaign. They collected an amount of rupees three hundred for Delang Conference. The exhibition office and the "All India Village Industry" office of Utkal branch was shifted from Thoria Sahi Cuttack to *sevakutira*, Berboi with effect from 10 February 1938. Hence all the correspondences were made in the latter address.⁷ On 20 February 1938, Gunanidhi Mohanty, Secretary of Utkal Khadi and Village Industry Exhibition through a 'Notice' invited applications and models from the artists of art section to reach at Berboi latest by 20 March 1938. The railway had made concessions for travellers and on transport of articles to Berboi exhibition in between 23 February to 22 April 1938.⁸ Arrangements were also made for passengers who travelled from Rambha to Berboi by boat. The *to and fro* fair for the journey was fixed eight annas only per person.⁹ Jagatpur Motor Association made provisions of 'return tickets' and concessions for passengers visiting Gandhi Seva Sangha Conference.¹⁰ The people of Tangi Police Station were informed about Gandhi's visit and the exhibition at Delang by beating drums at important villages and market places. The people of this area travelled in thousands from Cuttack to Delang.¹¹ The Postal Department had opened a temporary telegram office in front of the *pendal* (stage) seven days prior to the conference date. For providing safe drinking water, the district board had set up six

tube wells within one mile radius of the conference place.¹² Gopabandhu Choudhury had arranged loud-speakers and micro-phones for the conference. It helped the audience to listen to the speeches of the speakers without any hindrances.¹³ Hotels, sweet stalls and *lasi* shops were opened at Berboi on the eve of the conference.

The Fourth Annual Conference of 'Gandhi Seva Sangha' and the village and Khadi Industry Exhibition began on 25 March 1938 and continued up to 31st March 1938. During this period Mahatma Gandhi and his followers stayed at Berboi. So the *Ashram*, established by Pandit Krupasindhu in that village became prominent, because its inmates got Gandhiji's direct supervision. The people in and around, irrespective of caste and sex being attracted by Mahatma's entrepreneurship joined the constructive works with him. They engaged themselves in making of threads; digging and renovation of wells and tanks; cleaning of villages; setting up play-grounds, gardens and firms etc. Many of the workers were also engaged in teaching children at *Gramya Pathasala* and trained the people about proper hygiene and sanitation. During these days, Prayers, *Suta Yagna* and physical labour were done regularly by the delegates of the conference. The delegates dug a pond named *Talapokhari* near Sadapara. Gandhiji himself joined in this work twice.¹⁶ Acharya Harihar was mainly in charge of boarding arrangements of the delegates. Annapurna Devi helped him. Ramadevi took charge of cooking and cleaning in this session.¹⁷

Berboi Conference adopted resolutions reiterating its commitment to do welfare of the society. Some of these resolutions confirm Gandhiji's involvement in mass mobilisation on constructive works.

Resolution No.2, 3 and 4 were adopted and passed on 26 March 1938, the second day of the Conference.

Resolution-2(a)

"Any number who according to the principles of the *Sangha* do not make 2000 *Gaj* thread per month should leave the *Sangha* immediately."¹⁸

Resolution-3(a)

"As there was shortage of drinking water and water for agriculture in the country, the members and the countrymen were requested through this resolution to join in the venture of digging and cleaning of wells. For the purpose, they should collect funds and offer physical labour."¹⁹

Resolution-3(b) :

This conference also prescribed for all types of workers who worked in villages that they should engage themselves in cleaning and repairing of village roads, use of latrines, digging of wells and ponds for drinking and agricultural purposes, preparing play fields, gardens according to the needs of the village, sought co-operation from neighbouring villagers on these works and mentioned the record of accounts of these works.²⁰

Resolution-3(c) :

Distribution of medicines and management of *pathasalas* should be considered as part of this programme.²¹

Resolution-3(d) :

Eradication of untouchability.

- To come closer towards *Harijans* and set examples for others to do so.
- No distinction between any workers and the *Harijans*.

- Keep the *Harijans* in their homes.
- Treat them as guest, inter-dining with them.
- Rear a Harijan child keeping him in one's home.
- Visit *Harijan sahi* and serve them.
- Any work done by the *Harijans* should not be treated as inferior - so do the same job with interest.²²

Resolution-4 :

The aim of the *Sangha* was to look at the economic and moral development of the countrymen. Protection and care of cows would result in economic progress as well as practice of non-violence. Therefore service to cows drew attention of the members of the conference. They campaigned on utilisation of cow milk and its product. Gandhiji also proposed to open cow-sheds in large numbers.²³

The exhibition at Berboi was very much attractive. The entrance fee for the exhibition was 2 paise per ticket. On the first day, 10,000 tickets were sold. On an average 12,000 persons visited the exhibition daily.²⁴ The handicrafts and art of Orissa were displayed in the exhibition ground. Temporary stalls were opened for this purpose. Bee-farming, brass work, works on bell-metal, conch work, clay work, leather work, hand made paper, hand made cotton fabrics were among many items that were displayed on the exhibition. The Government of Orissa in collaboration with Agricultural Department trained the people on cow-rearing, compost making and preparation of sugar in the exhibition ground.²⁵ A prize giving ceremony was also held on this occasion. The following persons got prizes for their creativity at Berboi industrial exhibition.

1. First class prize (clay-work) "Pallishree" - Shreedhar Rana.

2. First class prize (Ivory-work) 'Radhakrishna' - Trilochan Moharana.
3. First class prize (wood-work) 'Horse' - Sribasta Moharana.
4. Second class prize (Oil-Painting) 'Gopabandhu' - Pitabas Moharana.
5. Second Class Prize (Water-painting) 'Utkala Kala' - Brundaban Singh.²⁶

Some eminent persons and dignitaries met Gandhiji during his stay at Delang. On 27 March, the President of Cuttack Municipality Sri Satyanarayan Sengupta met Gandhiji and discussed with him the problems of Cuttack city like water supply and drainage of waste water from the city.²⁷ On 30th March, Ray Bahadur Loknath Mishra, Rai Sahab Siris Chandra Bose and the Mahanta of *Emara Math* met Babu at Berboi in the afternoon and expressed their grievances. On 31st March, the last day of the conference, the Parala Maharaj Krushna Chandra Gajapati met Gandhiji and presented an amount Rs.1116/- to All India Village Industry Association.²⁸

The seven day conference and exhibition at Berboi, Delang proved to be a grand success. Mahatma Gandhi was able to mobilise the mass on creative and productive works. A total of thirteen resolutions were passed in this conference.

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Gandhi and Radhakrishnan

Siddhartha Dash

Mahatma Gandhi is universally acknowledged as the greatest man of his age. His greatness came from the realm of spirit, his influence and unparalleled leadership from his universal love and faith in mankind. Radhakrishnan like Gandhi occupied a unique position of distinction and eminence in the national life of India. He was an exceptionally brilliant writer, spell-binding orator and above all a Master of Wisdom.

The first meeting of Radhakrishnan with Gandhi was quite interesting. It took place at Madras in 1915 at Mr. G.A. Natesan's house. At that time Gandhi had just returned from South Africa with vast experience. Radhakrishnan, then hardly 27 years of age, was the Associate Professor of Philosophy in the Presidency College, Madras. After formal introduction, Gandhi said Radhakrishnan "Don't drink milk. It is the essence of beef." Radhakrishnan replied "in that case we are all cannibals. For we drink our mother's milk, which is the essence of human flesh." Then the conversation turned to medical relief. Gandhi said "thousands of birth take place in the jungle. They do not need any medical attention". To this, the young professor replied "thousands die in the jungle, too". Then Gandhi asked, "how do you know" and without waiting for a moment Radhakrishnan retorted "how do you know". ? The conversation came to an end with the intervention of Mr. Natesan, the host who said to Gandhi " Don't you know he is professor of logic"?

This memorable meeting of Radhakrishnan with Gandhi reminds one, a similar meeting of another worthy man of India, Subash Chandra Bose who immediately after his return from London met Gandhi for the first time for inspiration on 16th July 1921 at Bombay. But the stormy petrel of Indian Independence whose sacrifice for the liberation of his motherland was unique, was thoroughly disappointed. However, in course of time, both Subash and Radhakrishnan became great devotees of Gandhi.

In private conversation Radhakrishnan used to tell that three greatmen made a deep impression on his life and thinking - Rabindranath, Vivekananda and Gandhi. And among these three, he was profoundly influenced by Mahatma Gandhi. Within a few years Radhakrishnan felt that Gandhi was undoubtedly the greatest and the noblest man in the contemporary world. He was a revolutionary thinker who seeks to prepare for a life in a disarmed world. Radhakrishnan never missed any opportunity to praise the Mahatma in public that can best be illustrated from the following events. Pandit Madan Mohan Malavya established Banaras Hindu University in 1917. It was inaugurated with much pomp and ceremony by the then Viceroy Lord Chelmsford. In 1942 when the university was celebrating its silver jubilee, Vice-Chancellor Prof. Radha Krishnan deemed it proper to invite neither the Governor nor the Viceroy. His choice was rather Mahatma

Gandhi who graced the great occasion. In 1931 after his return from the Round Table Conference, Gandhi was arrested by Viceroy Wellington. Radhakrishnan then a government servant working as the professor at the Calcutta University not only denounced the action of the Viceroy, but he praised the Mahatma both in and outside the university campus. During 1936-39, Radhakrishnan was working as the professor of Eastern Religion and Ethics at the world famous Oxford University. He was the first man from Asia to be appointed as a professor there. Radhakrishnan expounded the fundamental tenets of Mahatma Gandhi at Oxford and other universities of Great Britain. It was only after listening to Radhakrishnan, men-of-letters of Great Britain began to understand Gandhi properly.

In December 1938 Radhakrishna left Oxford. He came to India for a short time. This time he met Gandhi, obtained his permission to compile a book on the occasion of the completion of the 70th birthday of Mahatma. In the next year he brilliantly edited 'Mahatma Gandhi; Essays and Reflections on His Life and Work'. He wrote, "The greatest fact in the story of man on earth is not his material achievements, the empires he has built and broken, but the growth of his soul from age to age in its search for truth and goodness. Those who take part in the adventure of the soul, secure an enduring place in the history of the human culture. Time has discredited heroes as easily as it has forgotten everyone else; but the saints remain. The greatness of Gandhi is more in his holy living than in his heroic struggles, in his insistence on the creative power of the soul and its life-giving quality at a time when the destructive forces seem to be in the ascendant".

Once Radhakrishnan asked Gandhi three questions:

1. What is your religion ?
2. How are you led to it ?
3. What is its bearing on life ?

Gandhi replied "I believe in God", now I say, "I believe in Truth". "God is truth", that is what I was saying and today I say, "Truth is God". There are people who deny God. There are no people who deny Truth.

The last meeting of Radhakrishnan with Gandhi was held in December in 1947. By that time, he had already finished writing his masterly treatise 'The Bhagavad-Gita'. It was the earnest desire of Radhakrishnan to dedicate this book to the Mahatma. When he expressed this, the Mahatma most politely denied. He told that he is still a student whose process of learning has not yet ceased. Besides, Radhakrishnan is a teacher and his teacher too. In this connection it may be mentioned that by the time the book was published, Gandhi was no more in this mortal world.

After relinquishing nation's highest post, Radhakrishnan left Delhi, came to his native place Madras, settled at 'Girija', his residence. When the country was preparing to celebrate the centenary of the birth of the Mahatma in October 1969, Gandhi Foundation entrusted Radhakrishnan to edit a book which would be quite befitting to the great occasion. A great admirer of the Mahatma as he was, Radhakrishnan accepted the offer ungrudgingly. He wrote a very soul-touching scholarly introduction on Gandhi which was the last major writing of his life. In the concluding portion of his 'Introduction' he made the following tribute:

"Gandhiji is the immortal symbol of love and understanding in a world wild with hatred and torn by misunderstanding. He belongs to the ages, to history".

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Utkalmani Gopabandhu - The Pride of Orissa

Dr. Surya Narayan Misra

Orissa is the land of Lord Jagannath. The people of the State are culturally integrated with other linguistic and religious communities. Since time immemorial this land has given birth to several personalities whom the people of Orissa today and afterwards cannot forget.

Utkalmani Gopabandhu Das is one among them. His life style, mission and vision and the sacrifices had justifiably decorated him as the 'Jewel of Orissa' (Utkal Mani). This title was given to him by Sri Prafulla Chandra Roy of the then Calcutta.

Gopabandhu Das who is known to every Oriya family was born on 9th October 1877 in a small village called Suando in the Satyabadi police station area of Puri district. The village is situated on the bank of river Bhargavi, a sacred river for the people of coastal Orissa. He was the son of Sri Daitari Das and his third wife Srimati Swarnamayee Devi. Sri Narayan Das was his elder brother.

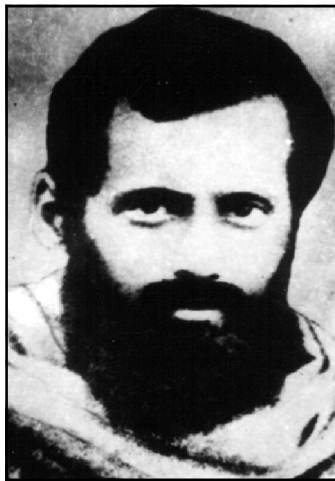
Suando was a small village comprising of about forty families belonging to Brahmin, farming class, weavers and Harijans. The total population was around two hundred and fifty. In that village, Gopabandhu belonged to a middle class family.

His father was a Mukhtiar who had a reasonable practice in the locality. Gopabandhu had early childhood education in the village pathsala where he was taught about reading, writing and arithmetic which was helpful for the living of the villagers.

He had an early exposure to Jagannath Das's Bhagabat'. The language and style of presentation of this great book influenced him a lot. At the age of twelve, he married a young girl Apti. Of course the marriage did not stand in the way of his education.

After completion of upper primary education, Gopabandhu had to join middle vernacular school at a nearby village called Rupadeipur. By that time he had lost his mother. The Head Pandit of the school could appreciate Gopabandhu's knowledge on literature. The young boy also found in the teacher a true guardian. The regular interaction between the two was beneficial to both. Gopabandhu later joined Puri Zila School in 1893.

While at Puri Gopabandhu came in contact with Mukhtiar Ramachandra Das who was not only generous but was a nationalist and had compassion for the distressed. This association



had a deep impact upon young Gopabandhu. Mukhtiar Das was also guardian of one Basudev. Every day, both the young students could learn about western and eastern education and their differences from their new guardian. While he was a student at Zilla School, Gopabandhu evinced interest in organising meetings and societies through which youngmind could learn about cooperation. This work generated in him an element of leadership and created abilities for team work. As a student he could dare to help the victims of dreaded disease cholera, a post-car festival outbreak in the holy city. The authorities were not alert and the response was poor. This led young Gopabandhu to form a voluntary corps 'Puri Seva Samiti' through which the volunteers helped the victims and cremated the corpses. During this great service to the community, Gopabandhu got the valuable support of Harihara Das, later called Acharya Harihara. During this service, an ugly incident occurred relating to the maladministration and unresponsive activities of the English Surgeon Dr. Charles Beck. Gopabandhu's handling of the situation spreaded information about his conflict management abilities and love for nation.

As a student Gopabandhu's literary fervour was excellent. During those days the literary world was divided between the Ancient and the Modernists. He regularly wrote in local magazines - *The Indradhanu* and *The Bijuli*. While the Indradhanu supported those who advocated the cause of old literature, the later stood with modernists like Radhanath Roy, the then Inspector of Schools for Orissa. But Gopabandhu was a great balancer. He realised that a nation as well as its literature live by their tradition. He could not appreciate the thinking of contemporary writers and their views. In the opinion of a great scholar, Gopabandhu like Edmund Burke believed that a national superstructure of the

present can endure only if it is based upon the solid foundations of the past heritage. He also wrote a satirical poem in 'The Indradhanu'. This led to an ugly incident and also punishment meted out by the angry Inspector of schools for such satirical poem. He refused to apologise for such writing in lieu of punishment.

Gopabandhu graduated from Cuttack. He lost his father before joining Ravenshaw College. He took time to adjust to the new environment. His personality attracted friends. He formed a 'Kartavya Bodhini Samiti' to engage his friends in discussion on social, economic and political problems. During his Ravenshaw days, he along with Acharya Harihara and Braja Sundar Das engaged himself in helping the flood victims. During his studentship at Cuttack he lost a newly born son. Further his social service affected his educational pursuit. Due to this he was failed in B.A examination and he got this degree in the second attempt. Later he went to Calcutta where he did both M.A. and LL.B.

While pursuing higher studies at Calcutta, classroom attracted him the least. Because he never thought to lead a lucrative career after the completion of education, his preoccupation was to acquaint himself with the life and problems of Oriya population at Calcutta. Since he believed in unity and sharing of the problems through cooperative living, he took steps to open night schools to teach the Oriya coolies and cooks living at Calcutta.

During his Calcutta days, he came in contact with Bande Mataram group. This initiated Swadeshi spirit in him. His new mission was to reform the society and to develop education. Through these activities he had the vision of social service. When he was only twenty-eight, he lost his wife. By that time he had lost all his three sons and he had two daughters whom he left with his

elder brother alongwith the share of his property in the village. This proved that he had no love for leading a family life and for that he refused to remarry even at a marriageable age. He was not an ordinary man and that is why he did not attach much importance to worldly life. This spirit was evident when he left his son on the death bed to serve flood marooned people despite requests by friends and associates.

Gopabandhu's political exposure begun when he was at Cuttack. He attended Utkal Union Conference, at Paralakhimedi in 1903. At 1903 conference his ideas were different from Madhu Babu who wanted amalgamation of Oriya speaking tracts under Bengal province as against Gopabandhu's suggestion of amalgamation under central province. This was because the former's suggestion would have led to Bengali domination over Oriyas.

After completion of educational career Gopabandhu faced a puzzle as to whether lead an independent life with social service or to involve in educational upliftment of his people. He was impressed with the profile of the Deccan Education Society. After long consultation with his friends and associates, he, being a well to do legal practitioner at Cuttack and also the state pleader of Mayurbhanja, devoted his energy for educational experiment at Satyabadi on the model of Deccan Education Soccity. He named the new experiment as 'Universal Education League'. The popular name was Satyabadi Bakul Bana Vidyalaya and it was built on the 'Gurukula' tradition. Simplicity and auserity were two major inputs on the students. Great sons of the soil like Nilakantha, Harihara, Krupasindhu and Godavarish were associated in this noble venture. The institution was neither local or sectarian. Its basic ideal was to impart liberal education to the society. This experiment also received opposition from orthodox Brahmins. Several problems were

created. But it did not affect the spirit of Gopabandhu and his associates. This institution spreaded idealism, patriotism, nationalism and intellectual pursuits among its clientels. The students received good training in self-discipline, democratic management and life based on cooperation. The curricular and co-curricular activities were planned to make its students good citizens.

Orissa was separated from Bengal and in 1912, Bihar and Orissa was made a separate province. Under Morley - Minto Reforms Act, 1909 a Legislative council was constituted. Madhusudan Das could prevail upon Gopabandhu who had no love for political career to contest for an additional membership representing local self-governments. A reluctant Gopabandhu ultimately elected as MLC in 1917.

According to a noted political analyst, Gopabandhu as a Legislator had concentrated his attention on four major problems - (1) amalgamation of Oriya speaking tracts of Bengal, Central Province, Madras and Bihar and Orissa under one common administration, (2) permanent measures for eradication of flood and famine in Orissa (3) Restoration of Oriya's right to manufacture salt free from excise duty, and (4) Spread of education on Satyabadi model. In this regard he devoted his time and energy sincerely. He was critical of Government for its inaction at the time of calamities. During one of its great drought, Gopabandhu's statement moved the then Lieutenant Governor, Sir Edward Gait who paid a visit to marooned areas and saw that people were forced to live on leaves of wild plants. The report of Mr. Grunning, the then Commissioner of Orissa was anti-people and fabricated which was earlier said by Gopabandhu and this was verified to be a mischievous one by the Lieutenant Governor.

Because of Gopabandhu's demand, MA in English and B.L. classes were opened at Ravenshaw College and an Engineering School at Cuttack and a Sanskrit College at Puri could be possible also. He also demanded for filtered drinking water supply at Puri to help the pilgrims. He led the cooperative movement in the state to revive the moribund cottage industries. The democratic spirit of Gopabandhu was revealed when through his efforts the District Boards of Orissa could get non-official chairpersons in place of the District Magistrates being ex-officio chairpersons. Through his strong pleading there was relaxation in the rigidity of forest rules. It was his legislative acumen which convinced the government in converting middle vernacular schools into Middle English Schools. As a non-party legislator Gopabandhu impressed all hue and cry, through his advocacy of the cause of the downtrodden. Even one of the senior British officer compared Gopabandhu with A J Balfour, one time British Prime Minister.

Before Gandhi's emergence, the Indian National Congress was an organisation of the middle class intellectuals. Gandhi's programme of non-cooperation metamorphosed the organisation into a mass based organisation. Gopabandhu had attended the Calcutta AICC and later the Nagpur session. He persuaded Gandhi to accept the question of the formation of linguistic provinces in the Congress programme of reorganisation. A resolution in support of this mission was passed at Nagpur. This very resolution being the major objective of the Utkal Union Conference, Gopabandhu advocated merger of the conference with the Congress. It would make Oriya movement a part of Indian National Movement.

At the Chakradharpur session of the Conference, most progressive and favourable resolutions were moved by Gopabandhu and

Krushna Chandra Acharya and supported by Chandrasekhar Behera and Nilakantha Das. The resolution expressed unity of purpose between conference and Congress. Thus Oriya nationalism was indistinguishable from that of Indian nationalism. The Utkal Union Conference became a part of the Indian National Congress and Gopabandhu became a Congressman.

Including, his inclination towards Gandhi, Gopabandhu was also quite impressed with another personality - Lala Lajpat Rai. He met Lalaji for the first time in the special session of the Congress in September, 1920. During Lala's visit to Puri, Gopabandhu could know in detail about servants of the people society and the Hindu Mahasabha. Gopabandhu was persuaded by Lalaji to join servants of the people society. The Samaj, the newspaper which was published under his leadership maintained its independence but acted as a mouth-piece of the society. The society enhanced the relief profile and Orissa Relief Fund was established. Later Gopabandhu became the All India Vice-President of the society in April, 1928. During his visit to Lahore to attend society's meeting he fell ill from which he could never recover. He breathed his last in the evening of seventeenth of June nineteen hundred and twentyeight. It was on the Nabajauban Darshan of Lord Jagannath on the eve of Car festival of that year. Thus came the end of one of the most celebrated life of Orissa. The father of modern Utkal died at the age of fifty-one. Though, he is dead, yet his memory remains in the hearts of millions of people.

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Ornaments of Dongria Kondh

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Since time immemorial, making of ornaments and adornment constitute to be an integral part of art and aesthetics of tribal life. The treasure of styles, designs, materials and techniques that tribal traditional craft of jewellery and ornaments has inherited through ages, now has grown to a booming cottage industry. The indigenous traditional ornaments are now not only in great demand among the cross section of people in the country but worldwide.

Man's fascination for jewellery dates back to pre-historic days. In the Museum of Tribal arts and Artifacts, SCSTRTI, Bhubaneswar, an attempt has been made to display the traditional ornaments and costumes of the tribes in general and Primitive Tribal Groups (PTGs) in particular to preserve and document the vanishing crafts. The Museum has a good collections of as many as 1481 ornaments out of which 966 piece of ornaments of 17 tribes and PTGs have been displayed. The Hall No.1 and Hall No.2 of the Museum showcase 911 and 55 different tribal ornaments respectively. The contribution of the Dongria Kondh (PTG) to the precious ornament collections includes 17 different items.

The Dongria Kondh community is a section of the Kondh community of Orissa. They are identified as a Primitive Tribal Group of Orissa.

The Dongria Kondhs live in villages located in Niyamgiri hill ranges of Eastern Ghats particularly in Rayagada district. They live in about 120 villages, which are situated on hill slopes, spurs and valleys in Bisam Cuttack Block and Muniguda Block of Gunupur Sub-division and Kalyansingpur Block of Rayagada sub-Division. Shifting cultivation with horticulture is their main stay.

The design and style for adornment of Dongria Kondhs reflect their ethnic identity. However with the passage of time the younger and educated youths among them do not prefer to continue such tradition of wearing ornaments in different parts of the body. But still in remote areas there is fascination for the ornaments. Dongria Kondhs' strong desire of adorning the jewellery and ornaments is described below in picturesque details.

This paper is based on the direct observation made on different ornaments of the Dongria Kondhs displayed in the Tribal Museum at SCSTRTI, Bhubaneswar, on the people at Kurlia and Parsali areas of Rayagada district and also on the data collected from secondary sources as indicated in the references.

2. Socio-Religious Significance

The Dongria people like the other tribals use ornaments with a view to giving the identity of their community. "Since life's activities have to

be imbued with meaning, ornaments soon took on the amulets and talismans, protectors of the body and spirit and symbols of status and identity It is a characteristic feature of tribal to wear most of the ornaments they possess, both as a measure of security and status" (Jaitely, 1990 : 89, 93). The Dongria Kondhs exhibit their distinctiveness in their clothes, adornments and hairstyle. From the very look of a person's wear one could know that he or she belongs to the Dongria tribe.

The socio-economic status of the Dongria people is easily assessed from the quantity and quality of ornaments they wear. Usually the well-to-do people wear gold ornaments. Use of gold ornaments of more weight indicates the social position of the Dongria chief. The Dongria shaman, Beju/Bejuni, who acts as a linkman between the living and dead, and god and goddesses adorns himself with glittering gold ornaments religiously to attract gods and goddess for the welfare of people and the community. On the contrary, the widows use less ornaments than the old women. Similarly, a lady after delivering child reduces her use of ornaments in comparison to the newly wedded women.

"Festivity are marked by the congregation of men and women in all their colourful dresses and adornments as if competition with one another to attract or get attracted, at the same time to love and be loved (Nayak, 2006 : 33). The Dongrias, irrespective of their age and sex, love beauty. The ornaments and jewellery they use help add their bodily beauty. The bachelors (Dhangadas / Dhangidies) adorn ornaments fully to attract each other. Dongria Kondh boys and girls exchange gifts of ornaments in the dormitory as symbols of love. The Dhangadas present finger rings, hair clips and *pajas* to their beloved ones. Out of love and affection, a maiden sometimes puts a clip into her lover head hair. Further, some

girls and boys wear many bead necklaces that count the numbers of lovers they have. About 15 to 16 holes are made on ear of a girl after her birth and the rings "Kiyu Murmas" are put in these holes, which symbolize the Dongria Kondh custom. If any Dhangidi does not put these earrings 'Kiyu Murmas', a Dhangada hardly choose her as life partner.

Dongria Kondhs not only decorate their body with different ornaments but also use them for their self-defence. The jewellerys on the wrists and arms, and foots are used to combat the enemies. The metals are the best possible weapons for the Dongria Kondhs to protect from wild animals and during quarrels with outsiders. Apart from giving them an alluring look, the jewellerys also support them at the time of need.

3. Men and Women Adornment

"Both men and women in most archaic form of societies used to adorn different parts of their body in definite proportions, of course the man differing from a woman in specific form. The six *hexa-divisions* of body composing the seats of adornment, beauty and love are the zones, such as, respectively from head to toe : head and face, neck and thoracic, arm, waist and pubis, ankle and foot" (Nayak, 2006 : 33).

Dongria Girls wear three rings in their nose. The boys wear two nose rings. Boys don't use hairpins at bun, anklets and toe rings. The parents of the Dongria Kondh make their babies adorned with nose rings, earrings, bangles and waist chains after one month of the birth and continue to add more jewellery items as the babies grow older. From their late childhood, boys and girls adorn their bodies with different jewellery items till they get married. Further, women continue to add different jewellery till they attend motherhood. Likewise male members lose interest towards jewellery when they stop visiting girls' dormitory.

The statement below furnishes the traditional adornments of Dongria men and women.

Women Ornament	Men Ornament
<u>Local name</u> <u>(with English Equivalent)</u>	<u>Local name</u> <u>(with English equivalent)</u>
Sipna (Hairpin)	Sireni (Mini comb)
Chipna (Hair clip)	Murma (nose/Ear ring)
Aska (Hairpin / Small knife)	Kagudika (Neckband)
Murma (Nose/Ear ring)	Ata Suta (Waist chain)
Nanguli (Ear ring)	Singidisapa (Finger ring)
Kagudika (Neckband)	
Mekadika (Bead necklace)	
Taka mekodika (coin necklace)	
Ata Suta (Waist chain)	
Teduapaja (Flat bangle)	
Kajapaja (Thick bangle)	
Milapaja (Thin bangle)	
Andu (Anklet)	
Puyumudi (Finger ring)	
Kendukali (Toe ring)	

(Source Banaja, ATDC, Bhubaneswar, 1995 : 17)

The above statement indicates that the female folk are more inclined to adorn themselves than their male counterpart. Women, especially young ones deck themselves with various kinds of ornaments worn on different bodily parts, such as head, neck, ear, nose, hand, finger, waist, ankle and toe.

4. Dongria Kondhs' Adornments from Head-Hair to Toe

Atop the head down to the toe of the foot, everywhere the Dongria Kondhs use ornaments and jewellery. A statement showing the names of Dongria ornaments, raw materials used and the period of use sourced from Tribal Museum located in the campus of the SCSTRTI, CRPF Square, Nayapalli, Bhubaneswar is placed below.

Dongria Kondh Ornaments

Sl. No.	Name of the object Local Name	English Equivalent	Materials Used	Period of use
1.	Bala Chapa (Chipna)	Hair Clip	Imitation	Regular
2.	Aska	Hairpin (Small knife)	Iron & Brass	Regular
3.	Sipna	Hairpin	Aluminium	Ceremonial
4.	Murma	Nose ring	Brass	Daily
5.	Murma	Ear ring	Brass	Regular
6.	Nanguli	Ear ring	Brass	Regular
7.	Kagudika	Neck ring	Brass, Aluminum	Regular, both boys and girls
8.	Taka Mekadika	Coin Necklace	Aluminum & cotton thread	Ceremonial
9.	Mekadika	Bead necklace	Beads	Regular

10.	Khagla	Neckband	Iron	Regular
11.	Pania	Comb	Wood/plastic	Regular
12.	Ata Suta	Waist chain	Brass	Regular
13.	Sana Pajan	Bangle	Mixed brass	Regular
14.	Bada Pajan	Bangle	Mixed brass	Regular
15.	Puyumudi	Finger ring	Brass & Copper	Regular
16.	Kalumudi	Toe ring	Brass	Regular
17.	Andu	Anklet	Brass	Regular

(Source : Bulletin Tribal Museum, SCSTRTI, Bhubaneswar)

The following give an account of different ornaments used by the Dongria Kondhs starting from the head down up to the toe.

4.1. Hair Clips

Beauty conscious Dongria Kondhs have their distinctive hairstyle. Dongria Kondh women and men make their hairstyle more beautiful by using different hair clips and silver pins. The girls decorate their heads with as many as fifty types of hair clips and their buns are set with more than ten types of hairpins.

Jatpuri and deta hair clips are made of iron, brass, copper or silver. After combing hair properly, a girl puts these clips on her head hair. These clips keep the hair in the desired position and protect against the wind. Both the boys and girls use these clips.

Tirmodera, a silver pin, is struck to the chignon so that the hair twist at the back remains in a fixed position. It is a long pin fitted at the centre of a decorated disc. Besides, four small chains hang from the periphery of the disc. The hair clips are serially fixed on both the sides of the head above the ears.

Sipna is a kind of scissor like hairpin made of aluminum. It has two beautiful rolled staged

flower designs close to each other. It is put on the chignon at the back of a woman's head. In the past, this type of hairpin was designed like grills of birds. Subsequently the design has been changed. Generally *sipnas* are used on the bun during marriage ceremonies and on festive occasions.

Besides, the Dongria women like to put small knife (*mila katra*) in to the hair on both sides of the head, and both men and women fix combs on their head hair.

4.2. Nose Rings

Mungeli Murma is a nose ring worn by the Dongria Kondh women. It is made of brass or gold and designed by Ghasi, a scheduled castes community. A Dongria Kondh child, after one month of its birth is gifted with '*Murma*' by the parents. A girl puts three rings, two on the upper part of the nose and one in the middle part inside the nose. A boy puts only two rings, one on the upper part of the nose and the other in the middle part inside the nose. The nose rings are usually made of gold. Thus the Dongrias take special care while using the ornaments. The use of a '*Mungeli Murma*' identifies a child as a Dongria Kondh and as a matter of pride. Especially, this ornament, after its use, is not gifted

to any one. The dongria nose ring hangs and dangles below his nose till last breath.

4.3 Ear Rings

The ears of Dongria Kondh girls, women and men are fixed with small rings for the decoration. The Dongria use about 16 earrings in their ears. This is called *murma*. In the ears the women use *nanguli*. It is twisted to look like a snake. The Dongria male use a single *noli* (ear ring) in each ear. The different ear rings they use are as follows.

The *Kiyu murmas* are small rings, made of Gold and silver, put into the holes made on the ears of a girl. As per the Dongria Kondh custom, about 16 holes are made on ears of a girl after her birth and the rings are put in these holes. Besides, they wear one *Kute* (Ear bolt) on the upper part of each ear and one *Nanguli* (Snake ring) below the soft part of the ear. '*Kute*' is made of gold or brass. '*Kute*' is a bit wider and sharper than '*Murma*' and the lines on the '*Kutes*' made them more attractive. But '*Nanguli*' is made differently with a special size and shape. A silver stitch is bent and wringed into a snake size and the last part of it is bent like a hook and the upper part of it is made like a man. *Nanguli* looks like a snake having its hood and tail. It is believed that the use of *Nanguli* keeps snake away entering into the ears during the sleep.

4.4. Necklace

Mekadika is a kind of glass beads necklace with different colours like red, yellow, blue and black. A Dongria Kondh boy generally wears five to six or even more necklaces of this kind. The glamour of these necklaces really fits the corpulent figure of Dongria Kondhs. The Juvenile zest of getting love is best expressed through these necklaces. A girl very easily surmises the economical status of a boy from the quality of the

necklaces he uses and prefers to select him as the prospective life partner.

It is believed that the numbers of beloved of a Boy is guessed from the number of *Medikas* he has worn. On different occasions, he gets these gifts of necklaces from different girls. These gifts are the symbol of pure love. Being please with the gallantry, dances, songs and humors, girls offer their love to the boys. The boys remember and feel the presence of their beloveds even they are far away from each other. Till the marriage, the names of the girls remain unexpressed because of the fear of social disgrace.

Dongria Kondh maidens are very fond of *Mekadika*. They use many types of *Mekadikas* such as *Pitda*, *Kala*, *kambiti*, *Murmanga*, *Hinga*, *Kidti*, *Teba*, *Kagudi* etc. The different names given to these necklaces are based on the colour of beads, designs and materials used in their making. The girls also love to wear the necklace called *Ahali Hara*, which is made of different coins. The *Ahali Hara* is a set of coins (50 paise and 1 rupee) in a string having holes on to the coins. Girls show their financial status wearing this type of necklace. The neckbands like *Kagudi* or *Khagala*, made of iron, silver and aluminum is also very attractive. It's a round shaped ornament worn round the neck of a girl. The neckband is framed on a strong circular shape iron wire with hooks at its two ends. It is made by the local ghasis. At the age of five a Dongria Kondh girl starts wearing *Khaglas* (neckband). A maiden uses seven to eight *Khaglas* in her neck.

At times, the Dongria Kondh women, girls and children also put a kind of bead necklace round their neck, which is made of about 300 very small rounded beads, like mustard seeds, set in a thread. Many wealthy females are seen wearing such nice necklaces. Besides, a girls *Kambiti*, a bead necklace made of small glass

balls of different colours to win the hearts of youths. The Dongria use a *Kaincha mali* tightly tied round the neck. They also use *mali* made of brass.

4.5 Ornaments used on Hands

The Dongria women use more than 25 bangles and *khadus*, which have much social value. The *Tedwa*, *khadus* and bangles of different designs adorn the hands of unmarried women.

Pajan or '*Kayumla*' is a kind of bangle worn by "Dongria Kondh" women. It is made of brass and aluminum. A young woman normally puts on 15 to 25 bangles on her arms and hands. The Dongrias with the help of the local artisans make the ornaments with all possible artistic care and different flowers and geometrical lines are engraved on them to make the designs attractive.

Every married and unmarried young woman wears such *Kayumala* bangles, though the young boys and old women wear comparatively less. Unmarried young women decorate her with varieties of bangles during the years they attend the dormitory and early years of marriage. Among the bangles, '*Tedwa*' is a very thick, heavy and prominent one weighing about 250 gm. It is used as weapons to save the Dongria women from unwanted male persons.

4.6 Finger Rings

Dongria Kondh don't leave their fingers uncovered. They wear atleast one ring in each finger. Even they use multiple rings in each finger. They use different kinds of finger rings (*mudi*), made of metals like silver, bronze, brass and copper and most often they present the rings to their lovers. The rings are decorated with different motifs and designs. Their rings are named differently according to the use in the different fingers. The *puyu* ring is put on thumb and on

forefinger, *tamba* ring on middle finger, *baras* and springs on ring finger and *muya* on the little finger.

The *puyu mudi* is made of bronze, designed and finished by the Ghasis artisan. There are four beautiful round shaped flowers at the top of the ring. The middle part of every flower is designed and crafted with different pictures. *Tamba mudi* is a coiled ring. It is made of copper and found in the market. The *rasa mudi* or *ranga pajan* is made of silver and put on ring finger. Its not quite round in shape - 4 small silver stitches are bent and at the two ends two roses are made. The two ends of the ring are not joined together. The '*singri sapa*' ring is made of brass and silver, the middle part of which is crafted with beautiful flowers and different kinds of linings. It is made and sold by the Ghasis. The *muya* ring is made of silver and put on the little finger. The ring is designed with a reflection of mango tree and its leaves, and that indicates inseparable attachment of Dongria Kondh with the bounty and beauty of nature.

4.7 Waist Chain

The Dhangadas use *ata suta* (waist thread) and the Dhangidis waist *dory*. Dhangidies use silver threads round their waists. It is costlier and sold in the market. Still, a Dhangidi manages to wear three to four threads at the age of about 10 years. The use of the waist thread by the Dhangidies prevents their clothes from sleeping away. Using this, they make pockets on their cloth near the waist part that help them carry different things.

4.8 Foot Ornament

The feet of the Dongrias are also not free from the touch of ornaments. Usually they adorn their feet with anklets and toe rings. Anklet (*andu*) is a specially made foot bangle made of brass. It

is about one kilogram and worn by some matured girls. One finds it very difficult to put it on the foot. The part of *andu* that rests upon the joint is semi flat and doesn't give more pain. The linings drawn on this bangle make it more attractive. The dance becomes really fantastic and amazing when Dhangidies use this. Dhangadas get fascinated to see this and dance with special rhythm.

The Dongria use toe ring (*kada mudi* or *amta mudi*) and other finger rings of the foot (*Jhat asi mudi*). Both the rings, *amta mudi* and *Jhat asi mudi* are made of brass. Dhangidies of ten year old or more than that start wearing these rings.

5. The Making of Ornaments

5.1 Materials Used :

The use of materials and natural objects derived from the forests and metals available in the markets for making the Dongria ornaments. "Fruits, roots, leaves, seeds, stones of different colour, teeth, bones and nails of different animals are also used in the making of ornaments. The sophistication of ornaments and jewellery is seen with the tribals when they use different metals like iron, copper, aluminum, silver, brass, gold and a kind of white metal in their making" (Sahoo, 2006). Moreover, getting decorated with Jewellery is also a societal necessity in which the tribal youths fancy, fashion and imagination are felt. The use of flowers on special occasions like dancing or marriage ceremony is also noticed.

5.2 The Ornament Makers

The ornaments of the Dongrias are the products of the ingenious creation of the village artists, like Dom/Ghasi, the local Scheduled Castes but the designs are given and values are added on them according to the Dongria cultural imperatives. The Dongria Kondhs having special interest in metal ornaments contact the jewellery

makers of different castes like Ghasi, Muli, Thatari, Kansari, Bania etc. in neighbouring villages. The Ghasi, a scheduled caste community in the locality is main jewellery artisan of the Dongria Kondhs.

The Dongria Kondhs mostly purchase ornaments from the neighbouring SC communities. They also make some of their ornaments by using raw materials collected from the forests and some ornaments are purchased from local weekly hats/markets.

The Dongria Kondhs' uninterrupted adorning of jewellery and ornaments reflects their ethnic identity and ethos. But this traditional art has now undergone changes and that the ornaments and jewellery are made in contemporary designs and motifs that cater to the tastes, choices and preferences of the people of all ages and all places. Some of the traditional ornaments of the Dongrias under the force of modernization are losing their significance and meaning to the young ones. The interruption of modern trend has reduced the quantity of ornaments used by the tribals to some extent. However, still there are some people of this communities, who have been able to keep the adornment of olden times intact. GOs and NGOs are now coming forward to extend helps and supports for promotion of making and marketing Tribal ornaments with a view to generate employment and earnings among the tribal artisans and entrepreneurs. Needless to say that the present forms and designs of the tribal jewellery have a great demand within the countryside, in the metropolis as well as in the global market.

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Sanitation : 5 Points

1. We must have a mission to provide sanitary facilities to all dwelling units in rural areas by the year 2010. Since the facility is still to be provided for over hundred million dwelling units, we should target provisioning of sanitary facilities to atleast twenty million dwelling units per year. While providing this facility we should ensure provision of adequate water supply.
2. The mission must be executed through Village Panchayats in conjunction with societal establishment mobilized for this purpose in each of the village. Preferably it will be useful to empower the women in all villages to execute this programme.
3. The Ministry of Rural Development can organize state-wise training programme to train the members of Sanitation Missions in construction and maintenance of modern sanitary facilities. Imparting of the training can become a public-private partnership programme. Programmes aimed at employment can be tuned to give such workers good income as well.
4. The Sanitation Mission has to make the entire village community dynamic with the mission and will also provide employment opportunity for certain number of people.
5. Educate the children right from the age of three to make use of sanitary facilities. This should become part of the total sanitation campaign. Every family and teachers of Montessori school take up this as a family task.

Sri Jayadev's Music and Its Impact on the Culture of Odissa

Kirtan Narayan Parhi

The social, psychological, philosophical, spiritual, literal, musical and artistic achievements of the people culminate through culture. It includes knowledge, belief, moral, rituals, customs and habits acquired by men over the years as a member of the society. Culture refines, retains and renews human value and erudite learning, and eradicates evils. It tempts to live a beautified, elated life and instils moral. It is the soul of the society. Literature and music are two major components of culture. Despite different castes, creeds and colours, India is one due to a common culture right from the paleolithic age.

Music is an integral part of human life, which is created when the vibratory waves are brought into melodious audible notes in material form. Human beings are consciously or unconsciously tuned into the vibration of the cosmos. In each walk of life, music is judged as the best among 64 types of arts. The architects express through their architecture for a utilitarian purpose, the painters express to represent the visible, the poets express through the medium of words for communication, where musicians express their consciousness through notes, tunes, beats and rhythms not only for the purpose to please but also to enlighten through entertainment. The ultimate objective of music is to produce aesthetic emotions creating a sense of spiritual love, supreme beauty, eternal peace and inner pleasure.

In Gita Govinda, Sri Jayadev has embellished the philosophy, metaphysics, ontology and mysticism in erotic words, melodious versifications, ardent love pictures and pornography delineating the clandestine love of Radha and Krishna. It points to union of natural beings with super nature. Jayadev's Radha is not only radiant, fascinating or angelic, she represents celestial beauty and her union with Krishna, an incarnation of Lord Vishnu, unfolds supreme love and eternal delight.

Gita Govinda in one sense means song of Govinda, in other sense Gita is Govinda. To sing Gita Govinda means to worship Govinda or Lord Jagannath. The supreme love between Lord Krishna and Radha has been enshrined in earthly mould. Gita Govinda is the quintessence of love between Radha and Krishna or human being with super being. Jayadev has engirdled the transcendence with the transient in simple sanskrit grandiloquence of Gita Govinda. The symphonic syntax set in rhymes, rhythms and ragas fascinates each reader and listener with ecumenical predilection. The sensuous and melodious effects of this superb, unparalleled piece of lyrical literature and classical music transgress all human heart, mind and soul. In this classic work, the poet's milieu has established relevance to present and future generations in different cultural contexts.

Therefore poet Mahipati declares Sri Jayadev as an incarnation of 'Vyasa'.

Sir William Jones has said "When I first read the songs of Jayadev, who has prefixed to each, the name of the mode in which it was to be sung. I had hopes of procuring the original music; but the Pandits of the South referred me to those of the West and the Brahmans of the west would have sent me to those of the North, while they of Nepal and Kashmir declared that they had no ancient music, but imagined that the notes of the Gita Govinda must exist, if any where, where the poet was born". (Sir W. Jones, vol. I.p.440) This statement establishes that Sri Jayadev, author of Gita Govinda belongs to the East i.e. he was born in Utkal. Kendubillow, the birth village of Sri Jayadev is situated in Prachi valley of erstwhile Puri District (now in Khurda) where a number of pilgrim centers have grown and many Madhav temples have been built such as Madhabananda, Niali Madhav, Angaswara Madhav, Amareswara Madhava, Nilakanthapur Madhava, Jangali Madhava, Nila Madhava, Lataharana Madhava, Lalita Madhava, Mangala Madhava, Mudgala Madhava etc. Sri Jayadev was frequently visiting Niali Madhava, Triveni at Banamalipur and Gangua river near Shisupalagarh before his stay at Puri. In 16th Century, Sri Chaitanyadev was walking from Ananta Vasudev temple, Bhubaneswar to Lord Jagannath temple, Puri with Pranchasakha on Sankirtana tour via Kendubillow, Niali Madhava, Konark. He had viewed Kendubillow as a pilgrim center. The people, poets and the musicians of Odisha have followed Sri Jayadev's literature, music and doctrine in subsequent periods.

Jayadev has prescribed particular Ragas and Talas for each song. But he has not depicted the characteristic features of these Ragas & Talas. The ragas used in Gita Govinda are Malav,

Gurjari, Vasanta, Ramakeri, Malavagouda, Gundakeri, Karnata, Desakhya, Desa Varadi, Vairaba, Bivasa and the talas are Rupaka, Nihsara, Jati, Ekatali, Astatali, etc. These ragas and talas are suitable for romantic sentiment. The timings of recital of Odissi Ragas synchronise with different seasonal festivals of Odisha. For example, it is enjoined that Vasant raga be recited at any time between Sri Panchmi and Vishnu Sayana and Malabashree from Indra Puja to Durga Puja. In 13th century, Sarangadev has identified some Kriyanga ragas and adhuna prashiddha ragas, which include the ragas of Gita Govinda.

Due to non-availability of his treatise 'Raga-Tala Lakhyana' it is inscrutable to know the gamut of the notes of the ragas and beats of the talas and their characteristic features. However, we find their characteristic features from the poetic translation of Gita Govinda by Dharani dhara Dash of 16th century. There-in he has mentioned the features of Jayadevi ragas. It is observed that these features are found same with the lakhyanas narrated by Sri Harichandana in 'Sangeeta Muktabali' written in the last decade of the 16th century. There-from we get clear and correct features of the ragas. By 14th century, the ragas of Gita Govinda had become so popular throughout India that, Lochana Pandit of Mithila in 14th century distinguished some ragas used according to Jayadev's tradition such as Jayadevideshakhya and Jayadeviramakeri. etc. Now we are demanding Odissi music to be classical basing on ragas and talas of Gita Govinda and Sri Jayadev as the progenitor.

Sri Jayadev has composed illustrious Gita Govinda as per the specification of Udrmagadhi Prabrutti that is mentioned in Natya Shastra of Bharat muni set in Ardhamagadhi padasrita giti, Bhinna Swarasrita giti and Navatalasrita giti which point to present day Odissi music. One has to

acknowledge that the Gita Govinda was written in order to be sung before Lord Jagannath exclusively. Lord Jagannath himself had filled in an incomplete line of Gitagovinda - 'Dehi Padapallava Mudaram'. Gita Govinda recital is integral to Odissi music and indicates the uniqueness and classical quality. Can we claim without oddity that Jayadev's Gita Govinda, which contains all the salient and distinguishing features of classical music, falls sort of this status ?

Jayadev was an expert in Gandharv Kala, which is the combination of Swara (notes), Tala (rhythm), Pada (words) and marga (higher style of recital). The astapadi Prabandha compositions in words, raga-tala repertoire with melodious style of singing fascinate each listener. The simple sanskrit language and frolic love affairs of Radha and Krishna set in classical music attract not only to the persons having knowledge in sanskrit but also to the common people through its immense musical appeal.

The Odiyas worship Gita Govinda manuscripts with their home deities. Most of the Odiyas sing Gita Govinda as morning and evening prayer. They also worship Sri Jayadev as an incarnation of Lord Jagannath. The recital of Gita Govinda is one of the unavoidable Sevas of Lord Jagannath. Each Odiya believes Lord Jagannath as their National God. They recite Gita Govinda regularly to propitiate blessings of Lord Jagannath. There is a belief that when someone recites Gita Govinda in sitting position, Lord Jagannath listens in standing position and when the singer is in standing position the Lord listens it in sitting position. Even it is said that once the Lord had come outside the temple to listen Gita Govinda from a gardener's daughter in brinjal field.

The style of Gita Govinda recital in Lord Jagannath temple has not lost its purity. As Gita Govinda is being recited in many parts of the

country as well as abroad there is every possibility that original music may undergo a change. We, as his followers should try to maintain its purity.

Padmavati, the life partner of Jayadev was a proficient dancer who was dancing to the tune of Gita Govinda in Lord Jagannath temple. Therefore, some scholars opine that She was the first devadasi of Sri Mandira of Srikshetra. Puri has also been named as Dasavatarakshetra. Gita Govinda is a combination of vocal, instrumental music, dance and drama. Edwin Arnold said, 'Gita Govinda is an oriental opera'. Many epics, poems, nrutyanatikas, nrutyavinyas, rasa lilas, gitavinyas have been written and staged by the Odiya in subsequent period as per the tradition of Sri Jayadev.

Sri Jayadev has depicted some flowers that commonly bloom in Prachi valley and Utkal which symbolise love and romance; such as Indibara, Kubalaya, Nalini, Kamala, Arabinda, Kokanada, Ambuja, Sthalakamala, Sonakamala, Syamasaroja (Nila Padma), Ambaboula, Tamala, Kinsuka, Kesara, Patali, Madhabi, Malati, Malli, Champpa, Ketaki, Kurubaka, Badhuka, Tilapushpa, Kadamba, Madhuka, Mandara, Labangalata, Nageshwara etc.

The impact of Sri Jayadev has pervaded the social, cultural, spiritual life of each individual in all the corners of Orissa. Many poets translate Gita Govinda in Odiya prose and poetry or followed Sri Jayadev's tradition in their Drama and other treatises with a view to attract the viewers, listeners and readers.

Century	Name of the poet	Treatises
12 th	Udayanacharya	Bhababibhabini
14 th	Narayan Das	Sarbanga Sundari
15 th	Dibakara Mishra	Abhinava Gita Govinda
16 th	Dharanidhara Das	Padyanubada of Gita Govinda

16 th	Bajari Das	Artha Govinda	17 th	Anadi Mishra	Kelikallolini & Rashagosti
16 th	Madhaba Pattanaik	Vaishnaba Lilamruta			Rupakam
16 th	Narayan Nanda	Rudra Sudhanidhi	17 th	Trilochana Das (barber)	Gita Govinda Tikka
16 th	Narasingh Sena	Gopakeli	17 th /18 th	Bani Bhusana Ananta Rath	Gadyanubada
16 th	Sishu Sankara	Ushavilasa	18 th	Kabi Bhushana Gopinath Samantaraya	Shamruddha Madhaba Nataka
16 th	Debadurllabha Das	Rahashya Manjari	18 th	Kamala Lochana Khadagaray	Sangeeta Chintamani
16 th	Ray Ramananda	Jagannatha Ballav Nataka	18 th	Sitikantha	Gita Sita Ballav
16 th	Jayadev Acharya	Piyusha Lahari Natika	18 th	Pindika Srichandana	Vasanta Rasa
16 th	Purusottama Bhatta	Chando Govinda	18 th	Syama Sundara Bhanja	Vasanta Krida Samujjala Rasabali
16 th	Khrushna Das	Gita Prakasha	18 th	Kabi Surya	Dashavatara
16 th	Badajena Mohapatra	Sangeeta Muktabali		Sadananda Brahma	
16 th	Harichandana	Sangeeta Madhabam			
16 th	Probodhananda	Mudrita Madhabam			
16 th	Satanjiba Mishra	Gadyanubada of Gita Govinda			
16 th /17 th	Jagannath Mishra	Rashika Rangada			
17 th	Lakhmana Bhatta	Sarbanga Sundari Tika			
17 th	Dhananjaya Dwija	Rasa Baridhi			
17 th	Brundabana Das	Gita Govinda Tika			
17 th	Udhaba Das (blacksmith)	Gita Govinda Tika			
17 th	Chaitanya Das	Prema Panchamruta			
17 th	Bhupati Pandita	Braja Vihar			
17 th	Dasharathi Das	Mukunda Vilasa Tirtha			
17 th	Jatindra Raghattama	Krushna Lilamruta Chayani			

The *Gita Govinda* has been translated in other Indian languages and also foreign languages like English, Germany & Latin etc.. When impact of *Sri Jayadev* has found a place outside Odissa, it is beyond doubt that his impact has maintained ascendancy in the culture of Odissa. *Gita Govinda* is recited in each corner of Odissa and the Odiya adore *Sri Jayadev* from the very core of their hearts.

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An MOU is being signed between Government of Orissa and Gopalpur Port Ltd. for developing Gopalpur to an all-weather Port in presence of Hon'ble Chief Minister Shri Naveen Patnaik and Chief Secretary Dr. Subas Pani.

Manuscript and Cultural Heritage of Dhenkanal

Dr. C.B.Patel

Undivided Dhenkanal district has a rich legacy of variety of manuscripts. Recently, Dhenkanal area was surveyed by Orissa State Museum in the Central Government Project of National Mission for Manuscripts. Interestingly, this survey has brought to light many hitherto unknown startling information on the cultural and manuscript heritage of the district. Previously, two very big sleeping Vishnu images have been discovered, one at Saranga near Talcher on the bank of river Brahmani while another has been traced out at Bhimakhand inside the NTPC premises. Similarly, the Kapilash hill area is replete with monumental efflorescence of temples of various dimensions. Ancient sculptures are also surveyed in this part, which have taken back the antiquity of Dhenkanal to remote past.

In the survey of NMM, huge quantity of palmleaf manuscripts datable to 15th century A.D.

have been identified. A number of palmleaf manuscripts pertaining to *Saivism* and *Saiva Siddhanta* are found in Kapilas area. Apart from that, palmleaf manuscripts related to Mahima cult are also found here. At Joranda, several manuscripts of Veda, Tantra, Darshan, Dharma Sashttra, Ayurveda, Ganita etc. have been traced out. Especially the Bhajanas of Bhimabhoi are profusely found here. Some manuscripts are known to have been related to Tantric Buddhism and Sahajayana religious orders. Manuscripts pertaining to *Sunya Tatwa* are also traced out in the Joranda Gadi and in

the houses of local people. In Parajang block survey has yielded manuscripts on *Shilpa shastra*, Purana and illustrated manuscripts have also been reported from this part. In Hindol area Purana manuscripts have been traced out in plenty. This indicates that the Purana cult was very popular in Hindol area in medieval period.



Dhenkanal Sadar which is the district headquarters has so far yielded highest number of palmleaf manuscripts in the district. The subjects are mostly Purana, Shilpa shastra, Tantra, Ayurveda, Abhidhana, Mahabharat and Ramayan etc.

Kamakhyanagar was the capital of former princely state. This State had progressed a lot in history, culture and manuscriptology. Several rare illustrated manuscripts on Tantra with magic circle, drawings, diagrams, Radhakrishna Leela, Gopa Leela and Dasavatara have been found. In addition to that, large variety of Tantra manuscripts of general Guni-Garedi, Phunka Jhada and Snake bite etc. are noticed in this area. Untill now 7,500 manuscripts belonging to 27 broad variety of manuscripts namely 1.Veda, 2. Tantra, 3. Jyotisha, 4.Dharmasastra, 5.Ayurveda, 6.Ganita, 7. Silpasastra, 8. Samgita, 9. Abhidhana, 10.Vyakarana, 11.Sanskrit Purana, 12.Sanskrit Kavya, 13.Alamkara, 14.Bengali (Sanskrit), 15.Bengali, 16.Devanagari, 17.Oriya Purana, 18. Oriya Kavya, 19.Oriya Prose, 20.Oriya Historical Literature, 21.Sanskrit Paper Manuscripts, 22.Oriya Paper Manuscripts, 23.Arabic Manuscripts, 24.Darsana Manuscripts, 25.Telugu Manuscripts, 26.Copied Manuscripts and 27. Illustrated Manuscripts have been surveyed. Of these, 4,000 manuscripts have already been fully documented and sent to National Mission for Manuscripts, New Delhi for digital documentation. This spectacular survey was the result of organisation of a series of Awareness Campaigns in the districts by National Mission for Manuscripts, Manuscripts Resource Centre and Orissa State Museum. During this campaign, photo exhibition, slide show and lecture programmes were organised. It is noticed that local participation in such awareness programmes has resulted in grand success of the manuscript survey works in the district. Apart from that,

cooperation of the district administration has also added to the success of mass manuscript survey of the district.

The Survey and documentation work is still in progress. After completion of this project, it is estimated that thousands of manuscripts would be available in this district. In the meantime steps are being taken to carry out extensive research on some hitherto unknown manuscripts on Tantra and Ayurveda. There is a proposal for publication of select manuscripts of the district by MRC/ NMM/OSM. Manuscripts are available both in individual and institutional collections. Mostly, the ancient manuscripts have been kept in Bhagabata tungis and it is observed that the Bhagabata cult is found to be still in vogue in the district in diminishing fervour.

The district of Dhenkanal originated in 1948 comprising former princely states of Dhenkanal, Hindol, Athamallik, Rairakhol, Talcher, Pallahara and Angul. The district is exceedingly rich in monuments and relics. The Brahmani valley is replete with cultural heritage since prehistoric past. Various religious movements have left their indelible imprints in this area. Neo-Buddhism, popularly called Mahima cult witnessed its culmination in Joranda. On the bed of Brahmani at Sarang we find the colossal figure of Vishnu in *Anantsayana* posture. At Bhimakand in the premises of NTPC (Talcher) there is another Vishnu figure in reclining or sleeping posture. These massive and unique rock sculptures are dated back to 8th century A.D. on stylistic consideration. Dhenkanal finds mention in the *Satavahana* record of 2nd century A.D. It was a part of Gupta empire in 4th century A.D. The *Bhaumakaras* and the *Sulkis* ruled from 6th to 9th century A.D. It was a part of Maurya and Meghavahana empire earlier.

Prehistoric relics, monuments, sculptures, coins, inscriptions, and arms and ammunitions etc are available at various places in the district. In order to preserve and to create awareness among the people of the district about the rich cultural heritage, it was felt necessary to establish a museum at Dhenkanal. With the initiative of State Museum, a district Museum was established in 1978 in a rented house in Durgabazar. One gallery assistant was posted there along with a chowkidar and an attendant. Subsequently the museum was shifted to Mahabir bazar, library building in Meena bazar and at present it is functioning in the building of District Athletic Association at a centrally located place with the initiative of Sri Gopinath Mohanty, IAS, the then Collector of Dhenkanal. At present, there are two galleries and a big Verandah where the museum specimens have been displayed.

Hall No.1

20 Museum specimens have been displayed here. The Patta Painting section is very interesting and thrilling. The Kurukshetra War scene, Radha Krishna Leela, Dancing Siva, Radha Krishna, Balaram, Ramayan Scene, Krishna Leela, Gaja Laxmi, Dancing Ganesha, Vastra Harana, Ananta Sayana, Rama Ravana Yuddha, Kaliya Dalana, Giri Govardhan, Tadaka Baddha, Siva, Durga, Labani Chori scene etc. have been beautifully depicted by Orissan Patta Painters. These patta paintings attract instant attention of visitors to the museum. Apart from this, there are two beautiful paintings, one of Kapilas temple complex and another one from temple of Mahima Gadi at Joranda. In this hall, there are two other beautiful wooden museum specimens. An elephant rider carved from wood speaks of rich wooden craft tradition of the district in glowing terms. Similarly a Gajasimha carved out in wood is another excellent specimen of local

craftsmanship. There are 17 other handicraft items made up of wood and stone. The docra musical instruments like flute and the cymbals display rare technique of docra musical instruments. In a showcase, there are 30 smaller docra items like fish, horse, pot, deer, lion, human statue, lamp, box, elephant etc. In another showcase various types of other docra art items are displayed. In the coin cabinet, a number of coin specimens such as Punch-marked coins, Kushana coin, Samudra Gupta coin, Puri -Kushana coin, Ganga coins, Hanumana coins, Sata Vahana coins, Sultanate, Muslim and Akbari coin etc. have been displayed. This coin cabinet presents a chronological evolution of coinage in the district. In another section of this hall, plaster casts of various inscriptions have been displayed. The inscribed Nataraj figure of Asanpat, inscription of Bisama Kataka, Padmapur and Lingaraj temple are other attractions.

A beautiful stuffed Bengal Tiger has also been displayed in the gallery which instantly attract the visitors. Tail of a crocodile has also been preserved in this hall.

Dhenkanal is famous for beautiful terracotta art works. Two beautiful elephants made of terracotta have been preserved here. Horse head, various types of pots, mother fondling baby, kamadhenu, perforated jar and Kumbhakalasa etc. of various designs/types have been displayed in the terracotta section. Above all a wooden figure of Jagannath enhances the dignity of this hall.

Hall No-2 (Veranda)

Various types of museum specimens have been displayed in chronological sequence depicting artistic movements in Dhenkanal district. A Nayika figure made up of stone attracts the attention of the visitors for its slender form and

beautiful artistic decoration. The bulging breast of Nayika alongwith ornamental embellishments speaks the beauty of the sculptural art. The Buddha figures display rare artistic skills. The serene figure presents a spiritual milieu. A fabulous lion figure has been excellently carved. The standing Tara figure with her slender body, holding water lily is a beautiful piece of stone art work. The Nayika figure reminds one of the Alasa Kanya culture prevalent in the district. A scene of Linga worship has been carved out in stone and displayed in the gallery for appreciation of visitors.

Hall No.3

It attracts the attention of the visitors for its rare collections of arms and armoury. Dhenkanal was famous for military activities in the past. Many battles have been fought on this sacred soil. The indomitable spirit of freedom, patriotism and martial traditions are reflected in these arms and ammunitions collections of the museum. There are 7 display boards. All these armoury items have been collected from Sri K.P.Singh Deo, Maharaja of Dhenkanal. In one cabinet 18 swords and shields have been displayed. Another group of shield and sword numbering eight and 15 swords of various designs in another cabinet have been displayed. In another display box 13 swords are exhibited. Some are double-edged while others are pointed and curved. Another cabin displays

shield and swords alongwith Katari numbering 6. Badau, a typical shield of Dhenkanal has also been displayed in this hall.

Thirteen hand axes, knives and kataris have been displayed in this gallery. Hidden knife (Gupti) and battle axes of different varieties are also seen in another corner. Bullet making machines alongwith gun powder container are other attractions of arms and ammunitions gallery. One cannon is displayed in this section. As many as 8 cannons have been displayed in this museum. They are of different sizes and designs. They have been collected from royal palace. One big cannon is lying in front of the Verandah.

There is a proposal of State Museum to upgrade this district museum of Dhenkanal with the grant of 12th Finance Commission. In the meantime, preliminary plan and estimate of the museum is under preparation. The Technical and Modelling staff have already visited the Museum to give a final touch to planning and estimation. It is hoped that after reorganisation of the district museum it would be an important tourist destination of Dhenkanal.

Dr. C.B. Patel is the Superintendent of Orissa State Museum, Bhubaneswar.



Shri Santanu Das, currently a student of University of East London meeting His Excellency, the Governor Shri Rameswar Thakur at Raj Bhawan on 7.8.2006.

Orissan Palmleaf Manuscript Scenario

Bhagyalipi Malla

Synopsis

Orissa boasts of its exquisite and priceless palmleaf manuscript heritage of textual and illustrative idiom. The varied palmleaf manuscripts galore, now found in the collection of museums, private institutions and individuals, amply testify to the exuberance and efflorescence of this great tradition from about 10th Century A.D., as is evident from the epigraphic reference to Oriya language and Kutila script found in an inscribed sculpture of Jaina monk-Kumarasena discovered from Gandhi-bedha in Balasore district. They formed the treasure house of wisdom and knowledge on different aspects of Orissan history, culture, artistic and architectural legacy. Because of the easy availability of palmleaf in abundance in Orissa, the palmleaf manuscript culture became very popular through ages. It also becomes easy to scribe and engrave different subject matters with an iron stylus. The Oriya writing due to its round and linear shape, facilitated the growth and development of palmleaf manuscript writing and the tradition even continues till the present days.

The ancient name of Orissa, Utkal means the land of excellence in art. In every field of art whether it is sculpture, architecture, textiles, handicrafts, music, dance and paintings, Orissa has a rich legacy with a hoary beginning since ancient times. It is vibrant and living even today. Etching and painting on palmleaf is one of the most ancient art forms not only of Orissa but also of the whole country. The birth of this art form marks the beginning of the dissemination of written version and therefore it is closely inter-twined with the literary traditions of the country. While palmleaf inscriptions and paintings are available in several states of India, it is in Orissa that the art reached its perfection and culmination.

In the arena of Indian philosophy, Oriya palmleaf manuscript writers have carved out a permanent niche for themselves. Since the advent of Buddhism, philosophers like Dharmakirti,

Kavidindima Jivadevacharya, Acharya Narsimha Vajpeyi, Gaudiya philosopher Baldev Vidyabhusan, Indrabhuti, Laxmikara etc. have contributed greatly in this field of study. Oriya dictionaries that were composed in Orissa such as *Trikantha Sesha* and *Haravali* of Purusottama Dev of 9th century A.D. and *Medini Kosha* of Medini Kara have received wide recognition in India.

The Vedic manuscript collection of Orissa State Museum are not that large as because people are orthodox in nature and reluctant to part with their traditional individual collections. Till date people of Orissa perform Vedic rites and rituals as per the diction of Vedic manuscripts. Therefore, unlike Bengal, Vedic palmleaf manuscripts are found in plenty in almost every Oriya house. Some manuscripts of Yajurveda and Atharvaveda have been brought from Midnapur

district of West Bengal, Characters of these manuscripts are Oriya in content and nature, which hints that originally they had been written by Oriya pandits and script writers. It is also a known fact that Midnapur region was part of Orissa till the recent times.

Sarala Das, the writer of Mahabharat in Oriya has contributed a number of works of eminence like Saptakanda Ramayana, Chandi Purana, Valmiki Ramayana, Malasri Janana and Mahalaxmi Vrata etc. These manuscripts are now found in the collection of State Museum. He established Oriya as a rich language in the 15th century A.D. Mahabharata of Krishna Singh, Purusottam Das, Jagannath Das and Kapileswar Nanda are also some of the prize collections of the manuscript section. Mahabharata and Ramayana became very popular in Orissa as they were written in Oriya languages and script due to the initiative of Balaram Das, Maheswar Das, Krishna Chandra Rajendra, Kesava Tripathi and Purusottam Das. The Madala Panji, the temple chronicle of Puri written in palmleaf is a storehouse of knowledge which needs a thorough and separate study.

Bhagavata Purana was translated by Jagannath Das and has become the Bible of Oriya people. He completed this work in the Jagannath temple before the advent of Shree Chaitanya in Puri. His mastery over Sanskrit literature enabled him to translate this work into a very lucid and simple style. We have several copies of this

masterly work in our collection. The works Bhagavata Lahari, Harivamsa, Padmapurana by Achyutananda and the works of Mahadeva Das, Haladhara Das, Nilambara Das, Pitambara Das are also a few unique acquisition of the section. Few poetic compositions have historical value like Jagannath Charitamruta, Chaitanya Charitamruta and Bhaktamala, Copies of Veda, Tantra, Dharmashastra, Jyotisha, Vyakarana, Kavya, Alankara etc. have enriched the manuscript legacy of Orissa. They have been written in Sanskrit language with provincial Oriya script. A few notable works in these fields are mentioned below



for reference of researchers and tourists.

1. Vedartha Praveshatika or Sayana Bhashya of Yajurveda,
2. Paippalada Samhita of Atharvaveda,
3. Brahmanas according to Kanva Sakha or Yajurveda,
4. Jnanavalli Tantra,
5. Durga Janana Dipika,
6. Bhubaneswari Prakasa,
7. Tarini Kulasudha Tarangini,
8. Bhasvati,
9. Kritya Kaumudi,
10. Vaisvanaresti Paddhati,
11. Vidyakara Paddhati,
12. Nityacharadipa,
13. Vaijalakarika,
14. Prakriyasara,
15. Sarasidhanta Samagraha,
16. Anyopadesasataka,
17. Abdaduta,
18. Gitagovinda,
19. Gundicha Champu,
20. Bhakti Bhagavatamahakavyam,
21. Bharatamrita mahakavyam,
22. Manimala Natika,
23. Rukmini Parinaya,
24. Raghavayadaviyamahakavya,
25. Kavya Prakasa Vivarana,
26. Sahityabhusana,
27. Gita Prakasa,
28. Sangita Narayana,
29. Sangita Kalpalata.

We also find musical texts in palmleaf manuscript. The Oriya poets have experimented

the use of music in a traditional Sanskrit lyric. This indicates that music was prevalent in the country prior to Jayadeva. From the style of collection of this text, it is believed that Southern Orissa and Puri were the main centres of this musical culture where regular musical performance along with textual discussions were being held. From the days of Bharatmuni, Orissa had a special style of music. The Natya Shastra of Bharat has given special importance to the Udra style of music. It is an irony that old Sanskrit scripts dealing with music are not available in Orissa. Such texts generally belong to late medieval times. They include Samgita Kaumodi, Gitaprakash, Samgita Kalpalata, Samgita Narayana and Natyamanorama etc.

Orissa, the land of temples and shrines has also received the prolific impress of palmleaf manuscript art diction. However, few texts are now available among which *Bhuvan-pradipa* occupies a conspicuous position. N.K. Bose refers to some of the palmleaf manuscripts and says that they are written with an iron stylus. In the *Bhuvana-pradipa* we find description of temples, altars, and similar structures. There is no reference to secular architecture. Hence the word *Bhubana-pradipa* may be taken to mean the lamp which sheds light on the characteristics of the abode of the Gods. We do not find names of artists who constructed the colossal temples of Bhubaneswar, Puri and Konark but in the *Bhuvana-pradipa* there is reference to Pingla, the artist and Ahidhar the carpenter.

The precious palmleaf manuscripts of the Museum deserve special mention. It is ascertained from records that 37,273 manuscripts have been collected out of which fifty two manuscripts have been published. Ten descriptive catalogues of manuscripts, five alphabetical catalogues and one alphabetical catalogue of authors have been made.

The manuscript section comprises twenty seven sections that includes Veda, Tantra, Darsana, Historical records, Silpa Sastra, Abhidhana, Ayurveda etc. It has Palmleaf, Bamboo leaf, Handmade paper, Old paper, Ivory manuscripts, Bhurja bark, Manuscript, Kumbhi bark manuscripts, Garland shaped, Fan shaped, Fish shaped, Sword shaped, Rat and Parrot shaped varieties of manuscripts and different types of stylus are displayed in the section.

However, what has not been mentioned and needs to be highlighted is the special features of illustrated palmleaf manuscripts and their place in the Orissa in painting tradition. The illustrated palmfeaf manuscripts stored in Orissa State Museum are Gita Govinda, Usha Vilasha, Usha harana, Bidagdha Madhava, Amara Sataka etc., which provide for us a living record of the sartorial styles, cosmetics and coiffure, dance forms, myths and legends, and above all our efflorescent heritage of socio-cultural traditions.

It may be mentioned that Orissa is exceedingly rich in manuscripts heritage. Every household in every village is having such manuscripts. For this, the recent survey has brought to light 3,50,000 manuscripts out of which 1,5,000 have already been documented. Two rare manuscripts of State museum namely *Ivory Gita Govinda* and *Palmleaf Chikistcha Manjari* have been declared as National Treasure. There are many more such manuscripts of National and International importance. They need to be properly studied, researched and presented for their recognition as manuscripts of global importance.

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Chhau Dance of Mayurbhanj

Rabindra Kumar Behuria

Tribals of North-Eastern Orissa have a special martial dance form known as Chhau. At the leisure hours of their life they were performing and enjoying this dance, which was perhaps first practised during battles at nights and was therefore named "Chhauni Nrutya". But it was subsequently adopted by the relatives of Maharajas in a sophisticated style to serve the purpose of elites. The rife-torn lives of Maharajas could get solace from this dance, which was mostly performed at the time of 'Chaitra Parva', a festival of the ex-states of Mayurbhanj, Kharsuan and Sareikala being patronised by the rulers. A number of ex-ruler states before their merger in Orissa state were practising Chhau dance and some prominent among them are : Chhau of Baripada in Mayurbhanj, Asanpal in Keonjhar, Nilgiri in Balasore, Arnopal in Bhadrak, Bonei in Sundargarh, Talcher in Angul, Balaramprasad in Dhenkanal, Bhubaneswar in Khurda district. Traditional Mayurbhanj Chhau has lived through Uttarsahi and Dakshinsahi since time immemorial. Dancers of both these segments worshipped Bhairava, an aspect of angry mood of Lord Shiva and perform during Chaitra festival, every year which also signifies the Oriya new year i.e., April 14, Panasankranti. The dance was at first performed with masks but Mayurbhanj adopted these dances without masks. This gave scope for transformation of the erstwhile tribal dance to a semi-classical dance form, and with the passage of time it has now enriched itself to be called a classical dance, the glory it richly deserves.

The Chhau festival of Chaitra Parva also comprises two other rituals i.e. Bhaktas and Udajatra which signal the completion of Chhau festival. The unique association of Bhakta Nata, with Chhau Nata is usually presented in one stage in honour of Lord Bhairava and Shiva respectively. The devotees of Lord Shiva maintain strict discipline by fasting and devotees of Bhairava offer sacrifice of goat for having extra-energy for the martial Chhau dance.

The basic structure and the style of Chhau get itself modified in course of time according to distinct style of its own with its religious culture and local environment. Prof. D.K. Sarangi opines, "Chhau is undoubtedly a tribal Orissan Art. This famous art form not only originated in a predominantly tribal belt but that the basic posture, the accompanying music and the asthetic mood of the Chhau quite often resemble different dances and songs of these tribes."

Mayurbhanj Chhau is performed in solo, duet and group. The subject matter has been brought thematically and substantially from the Ramayan, Mahabharat, Krishna Cult and the Purans. In the beginning probably it had no themes but subsequently a thematic base was provided to this dance form. Chhau in its present form is a fine blending of various systems. "Elements of martial, folk, traditional and classical art have been nicely woven into the grand mosaic of Chhau." But elements of martial art is absent from Odissi. *Vatsayan opines* "Thus the dance style is folk

from the point of milieu and environment but is classical from the point of view of body techniques and its internal structuring."

In Mayurbhanj Chhau, there are uses of Hindustani, Odissi, Chaupadi, Chhanda, Champu etc. and the old forms i.e. tribal and Jhumaras. "There has been such a beautiful and fine assimilation of classical Jhumar and Western music in Mayurbhanj Chhau that while enhancing its grandeur, beauty and performance, it has maintained its individual distinctive style without any deterioration. Rather the dance has become more attractive and enjoyable. There is no extensive and wide use of songs in Mayurbhanj Chhau, but the limited use of songs, have come down from generation to generation without any knowledge of the composers."

A close look reveals that the Chhau dancer builds movements from a variation of Tribhanga. This posture of Tribhanga and Chauka (square), the open grand pile or Mandalasthana, are quite akin to those motifs of Odissi dance. "*Sanjukta Panigrahi mentions that the Tribhanga of this dance which is absent in other Indian classical dances, has been imitated from daily life of Oriya women folk and not from any shastras. This is what happens in case of Mayurbhanj Chhau in respect of movements.*"

The facial expression of Chhau dancer of Mayurbhanj Chhau where mask is not used, is not so much important as in other Indian classical dances. Even the hands and fingers do not play a major role. One can notice identical "Mudras" and "Karanas" in both Odissi and Chhau dance under different titles. In both the dances one can also observe same intricacy of foot work, walks, poise, gait, whirr and jumps. The artistic composition, music and graceful performance in Nishith Milan, Maya Savari, Garuda Bhana, Card dance of Mayurbhanj Chhau can be noticed in their basic stances, Chauka and Tribhanga.

Mayurbhanj Chhau is the cultural heritage of Orissa for its stylistic movements and colourful dance items. According to some, Chhau comes from the word Chhauni i.e. army regiment, Chhai-Chhatak, i.e., dance forms and Mudras. Mayurbhanj chhau style is different from Sareikala and Purulia Chhau dance. Mayurbhanj Chhau has various movements of eyes, face, body and legs and in the dance item artists use various Mudras, Abhinaya and Navaras etc. It has the classical elements, but till now it has not yet been recognised as a classical dance form.

Mayurbhanj chhau has six Tabka, thirtysix Ufuli and two hundred sixteen Upa-Ufuli. The dance is learnt in a guru-shishya parampara for six years to complete the training in all aspects. It has also adopted some other dance styles and forms by intimating kathak, Bharat Natyam, Kathakali, Phar Khanda kela, Amdalia Jamdalia dance, Jhumar and Udaya Shankar oriental dance forms. In the 18th century the Chhau dance was modified by late Krushna Chandra Bhanjdeo.

Mayurbhanj Chhau does possess not only classical Raga and Ragini but also definite Tal and Laya. One finds extensive use of Tals like Kaharba, Ektal, Trital, Dadra, Rupak, Jhampatal of Hindusthani classical music. The classical dance numbers like Kailash Leela, Kirat Arjuna etc. are based on classical music.

The use of techniques like Topaka, Ufli and use of Mudras in Mayurbhanj Chhau take the dance form on the road of classicality. In the words of Dr. Kapil Vatsayan, "Once we enter into the dance style itself we find that it has shed almost all the features of tribal, folk and village dance and has acquired a distinctive stylisation which is a characteristic feature of the dance forms commonly termed as classical."

The musical instruments like Dhol, Mahuri, Chadachadi, Dhumsa are the main musical instruments used in Chhau. These musical instruments are primarily used by the tribal people

in their dances. The music of Chhau at the nataki stage i.e. final stage is that of Jhumar, which is a folk music. The vocal songs at times used in Mayurbhanj Chhau is also written in folk lyrics. It is clearly known that Mayurbhanj chhau has acquired dance styles of different dance forms, some of which are tribal dance forms. The dance has freely imbibed the techniques of prevailing folk dances such as Chadheia, Patna, Kathi, Changu Nacha etc. Mayurbhanj chhau is a unique combination of the characteristics of both folk and classical dances.

The Chhau dance of Mayurbhanj is not at all inferior to any classical dance of India, and no doubt it is similar to Odissi dance. From the comparative study of both the dances one may draw conclusion that Odissi and Chhau are only dance styles of India; which without being too much sophisticated still retain a unique prestige, simplicity combined with graceful posture and ritual sanctity. The only difference between the two is that, Odissi represents the unmutated form of "Lasya" dance, whereas the Chhau represents a form of martial art. The style, posture, gesture, dress arrangement, presentation, musical tone and rhythm etc. are highly excellent and entertaining in both the dances of Odissi and Mayurbhanj Chhau.

The following suggestions may be made in order to sustain the survival of Chhau dance in Mayurbhanj district - (i) the health care, social security of the old artistes and gurus has to be assured. (ii) there should be identification of Akhras, Gurus and artists. Document is to be prepared for ready reference. (iii) their needs be redressed at door step by autonomous organisations. (iv) the artists be given regular diets, health check up and medical treatment and secured means of livelihood. (v) Yoga Mudra are to be taught and practised by the dancers daily. (vi) performance of dance timing may be made from 7 P.M. to 10 P.M. (vii) health care be provided at regular intervals and use of liquor and

intoxicants be forbidden (viii) Like the incentives provided to the sportsmen under the policy decision of the Govt. of India, Department of cultural affairs should give scope and privilege to Chhau artists such as reservation in government services and other facilities.

Now that national and international attentions have been drawn to this dance, it should get its recognition it deserves. The government, general public and the administration must change their attitude in this regard, so that this valuable art can survive in the age of Information Technology and Audio-Visual Media. These thrust areas are to be thought upon and touched. The approval of University and Government are needed for institutionalising it. The act of copyright is also necessary from protecting it from plagiarists, so that Chhau could survive as a traditional martial art in the district of Mayurbhanj in Orissa.

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Teacher Education in Orissa

Prof. Jagannath Mohanty

The National Policy on Education (NPE), 1986 brought about a breakthrough in the field of Teacher Education in India in general and in Orissa in particular. It has rightly remarked (p.26), "Teacher Education is a condensed process and its pre-service and in-service components are inseparable. As the first step, the system of Teacher Education will be overhauled. The new programmes of Teacher Education will emphasise continuing Education, and the need for teachers to meet the thrusts envisaged in this policy." Accordingly, the District Institutes of Education and Training (DIET) were established with the capability to organise pre-service and in-service course for Elementary School Teachers and for the personnel working in non-formal and Adult Education. The Training Colleges were upgraded and were renamed as Colleges of Teacher Education (CTE) and a few selected of them as Institutes of Advance Studies in Education (IASE). The SCERTs both at the State and National level were strengthened to provide necessary resources and capability to provide guidance and leadership regarding curricula and methods of teaching. In order to remove isolation among the training institutions, attempt was made for net-working arrangements for teacher education improvement.

As a result of the implementation of the NPE 1986, there was unprecedented quality improvement of Teacher Education in the State and 11 Government Secondary Training Schools were upgraded to District Institutes of Education and Training (DIT) for conducting both inservice and pre-service training course for the primary schools. As many as 50 ST Schools were functioning and 7 such schools were abolished for rationalising the Teacher Education System. At Cuttack and Sambalpur, two Government Training Colleges were upgraded to the status of Institute of Advance Studies in Education (IASE) for expanding the facilities for research and organising inservice and pre-service training courses. The Training Colleges located at Angul and Bolangir were upgraded to the status of Colleges of Teacher Education (CTE) and the remaining 2 Government Training Colleges were proposed to be upgraded to CTEs during the year 1988-89 (Education in Orissa, 1988-89, p.5).

In pursuance of the Programme of Action (POA), 1986, steps were taken for pre-service and in-service education of teachers for the formal school system. The infrastructure of all kinds of Training Institutions were improved in various aspects. The Review Committee of the NPE set up in 1990 emphasised competency-based teacher education and organisation of inservice

and refresher courses for the purpose. Besides innovative activities were undertaken by such Training Institutions at various levels. The SCERT was strengthened to pay an effective leadership role in Teacher Education. The Act passed in 1989 abolished all private Training Colleges and Schools in the State for doing away with commercialisation of Teacher Education.

The National Council of Teacher Education (NCTE) established in 1993 became a statutory body for achieving planned and co-ordinated development of Teacher Education (TE) regulation and proper maintenance of norms and standards in T.E. It conducted some studies and surveys in various aspects of TE and brought out the reports for necessary action at various levels. It sent expert Committees to all kinds of Training Institutions in the State and particularly for ascertaining the status, norms and standards of TE in order to reduce commercialisation in TE. It made a halt to Pre-service B.Ed. programmes through Correspondence / Distance Education in Utkal, Berhampur and Sambalpur Universities. They stopped private appearance of graduates with Education as one of the subjects at B.A. level. It organised some training courses, workshops and the seminars for improving the quality of Teacher Education in various aspects. The Regional Office of the NCTE set up at BBSR took active interest in implementing the NCTE guidelines and realising the objectives of the NCTE for improving TE.

As per the report on the activities of Education and Youth Services Department, 1990-91, there were 52 ST Schools, 11 DIETs, 2 IASE and 3 CTEs. The SCERT and Training was given the status of the Directorate of Teacher Education by June, 1990. During the year 1989-90, as many as 14,087 Primary School Teachers and 2142 Secondary School Teachers were oriented about

the learning and teaching process. Similarly 200 teachers of Primary Schools and 171 of Secondary Schools were exposed to new trends in methods of teaching. For improvement of Science Education, 62 training programmes were organised for 2400 teachers of Primary and secondary Schools.

Since it was felt that teacher training facilities are not adequate for the school system, the State had a huge backlog of untrained teachers working at all levels. According to the 4th Educational Survey (30th September, 1978), 32.15% of teachers were untrained at the secondary stage. At the Primary level the percentage of untrained teachers was 24.50% and at the Middle School stage 45.34%. At the national level the percentages of untrained teachers at the Secondary, primary and middle stages were 14.8, 13.5 and 19.5 respectively. On the whole, nearly 70% of the school teachers in Orissa were trained as against the all-India figure of 85%. The Govt. of Orissa therefore, decided to introduce major changes in the education programme with special emphasis on the upgradation of the standard of teachers through expanding teacher training facilities. In the light of the NCERT syllabi, steps were taken for modifying the same in Orissa.

Through Summer School-cum-Correspondence courses, a crash programme was launched for clearing the backlog of untrained teachers from 1986 both for under-graduate and graduate teachers. Till 1979-80, there were 6 Training Colleges functioning in the State under the Government management. Only for once in the history of Education of the State, a Training (B.Ed) College was working under the private management which was attached to the Khallikote College, Berhampur and taken over by the Government in 1971. After that only in 1980-81 due to public desire, a Training College was

established at Bolagarh under private management. There was no Training College in a populous and educationally advanced district like Puri at the time. In view of the Government's concern for clearing the back-log of untrained teachers, concurrence was accorded to the establishment of the Training College at Bolgarh, known as Permananda College of Education. Then there was large demand from different quarters of the State and 5 more Training Colleges / B.Ed. Sections were given Government concurrence in quick succession. Other 5 were Nalini Devi Women's College of Education, Bhubaneswar and Anandapur Anchilaka Training College, Fakirpur, Salipur College, District Cuttack, UN Mahavidyalaya, Nalgaga Mayurbhanj district and SVM College, Jagatsinghpur district. The B.Ed wings were attached to last three.

Since there would be more demand for establishing such Private Colleges for B.Ed. courses, the State Government were pleased to set up a Committee with the following Members on 25th April, 1981 to assess carefully the need and give a policy frame for according concurrence to such colleges.

1. Secretary, Education & Youth Services Deptt. - Chairman
2. Prof. S. Nath, Principal, Permananda College of Education - Member
3. Dr. S.C. Dash, Director, SCERT - Member
- Convenor

1. The committee recommended that teachers both inservice and freshers should be trained during coming 5 years.

2. Taking a realistic view of the situation not more than one private training college should be allowed to function in a District.

3. For utilising resources of a General College having Education as a subject of study at the Degree or Post-Graduate stage, the training college may function under the same Principal with a separate Vice-Principal with requisite qualification for the Training College.

4. Adequate teaching and non-teaching staff with prescribed qualifications and proper infrastructure should be the condition for granting concurrence.

5. A master plan for the proper utilisation of facilities for teacher training and for controlling quality should be prepared. The State Board of Teacher Education and the SCERT may take appropriate action for maintaining a high standard of work in the Training Institutions.

As per the Report of the Directorate of TE and SCERT in collaboration with NCTE, New Delhi (May, 1995, pp.46-52), Teacher Education Programme was being operationalised through 54 Secondary Schools (ST), 13 DIETs, 4 Govt. Training Colleges, 6 CTEs and 3 IASs under the Directorate of Teacher Education and SCERT at the apex. Besides the Board of Secondary Education, Orissa and 3 Extension Service Centres attached to 3 Government Training Colleges were organising inservice training programmes.

There was no change in the number of training institutions till 1997-98 and only one ST school was added during this year and thousands of teachers were provided inservice training. The Labour Organisation, UNICEF, UNDP, UNFPA and UNSECO came forward to help improving the Teacher Education Programme in different ways. The DPEP was the main organisation for receiving and utilising the funds for primary education.

During the year 2000-01 it has been decided to set up one DIET in each of the Districts of Gajapati, Rayagada, Bargarh and Puri and it has been planned to establish one DIET in each of the Districts of Malkangiri, Nawarangpur, Nuapada, Sonapur during the 9th Plan period. All these DIETS will be set up by upgradation of ST Schools in those places. Since many CT trained youths are still awaiting employment, it was decided that no new admission would be made in the ST Schools. Only in 13 DIETs, 830 student trainees were enrolled for CT courses. In the 13 Training Colleges, 930 Science Graduates were enrolled from the SC, ST and Backward Community as there was need for Science Teachers in the backward districts. Similarly, at the Post-Graduate stage 96 and 36 students were enrolled for M.Ed. and M.Phil respectively. In order to improve the competency of the Teachers of various schools, inservice training programmes were organised intensively. During the recent years new text books were developed by the Board of Secondary Education, Orissa according to the revised syllabus for the training institutions at the Elementary School stage. Originally, State had 13 Districts but with the re-organisation of the Districts, 17 new districts came into existence. The SCERT, Orissa has been strengthened and its infrastructure enriched with the matching support from the MHRD, Department of Education, Government of India. Besides 52 STs under the School and Mass Education Department, 2 were under the Welfare (SC & ST) Department.

In conclusion, it may be mentioned that inspite of all attempts made by the Government both at the National and State levels, Teacher Education (TE) in Orissa has still remained far away from the desired goal. With all the improved infrastructure and support from the Central Government for various projects relating to TE,

the quality of TE has not yet been improved up to our expectation. The NCTE with its objectives for achieving planned and co-ordinated development of TE system throughout the country and maintenance of proper norms and standards in TE has not yet fulfilled most of its objectives. It has made some attempts in the desired direction but the outcomes and impact have not been felt so far, on account of the age-old inertia, conservatism, vested interest and commercial motive, lack of commitment and involvement.

In Orissa, since 1978 the private TE Institutions have been abolished and private appearance in B.Ed. Examination has been stopped by the NCTE. Even B.Ed. course provided by the Universities through distance mode have been closed. Inservice education programmes are being organised by the TE organisations in a large number, however their impact has not been satisfactory. Although distance mode is quite suitable for organising inservice programmes, it has not yet been given due importance. Curriculum being the basic instrument for bringing about improvement in TE, has not yet been properly streamlined and up-to-date. There are diversities and discrepancies in the course structure and transaction in different Universities of the State. Without adequate planning, selection procedures and eligibility criteria for teacher trainees are changed, as a result not only candidates are in difficulty but also the staff are not prepared for doing justice to the curriculum transaction. Minimum working days of 180 days for the training institutions is not yet available for curricular and co-curricular activities as selection and admission are delayed by 2 months or more in most of the years.

Professionalism in TE has not yet taken roots as the research activities and publications which are essential ingredients of professional growth of teachers are still on ebb-tide. Although

study leave is available for Ph.D. and D.Litt research, the teacher educators who are granted such facility are not so much particular in timely completion and proper quality of their research work. Action research and problem solving studies are neither encouraged by the management and concerned authorities nor accepted and undertaken by the teacher educators. The dichotomy between M.A. in Education and M.Ed. is still continuing but in the recruitment both are equally eligible. In the appointment and transfer of teacher educators no consideration is given to their specialisation and higher training. It may be mentioned that, a lot has to be done for achieving proper quality and standard of TE in the State.

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ORISSA BAGS THE 1ST PRIZE IN INTERNATIONAL TRADE FAIR ON MINERALS

The Orissa stall put up by OMC in the 6th International Trade Fair on Minerals, Metals, Metallurgy and Materials at Pragati Maidan, New Delhi bagged the 1st prize in the category of state participation. The prize was given away by the Union Minister of State for Commerce and Industry Sri Jayaram Ramesh at a glittering function on 13th September 2006.

The International Trade Fair was inaugurated by His Excellency the Vice-President of India, Sri Bhairon Singh Sekhawat in the presence of Union Minister of State for Steel Dr. Akhilesh Das, the Union Minister of State for Mines, Sri Subbarami Reddy and the Orissa Minister of Steel & Mines Sri Padmanava Behera. Sri Behera focused on the unlimited opportunities which the state of Orissa offers with its advantageous geological reserves and industry friendly climate for mineral investment.

A three day seminar titled "Unleashing India's potential in the Mines and Mineral sector" was also organised on the sidelines of the Trade Fair where a number of thought provoking papers were presented by Metallurgists, Mining Engineers, Geo-Scientists and Entrepreneurs.

The 1st technical session held on 12th Sept'06 was chaired by Sri Padmanav Behera. The Commissioner-cum-Secretary, Steel & Mines and Chairman, OMC, Sri L. Gupta made a presentation on the "Emerging Scenario in the mines and mineral sector of Orissa". The presentation focused on the unfolding scenario in the mineral investment sector, the bee-line made by different steel/alumina majors for investment in Orissa & the commissioning of 15 steel plants in the state. The progress made by MOU signed Steel Plants was also highlighted by Sri Gupta.

Chakradhar Parida : A Forgotten Hero of Azad Hind Fouj

Braja Paikaray

Patriot Chakradhar Parida, a prominent freedom fighter of Orissa and the former Oriya recruiting officer of Indian National Army was born at Gadabanikilo in the erstwhile princely state of Ranapur of Nayagada district on 8th February 1919 as the youngest son of Bisoi Samanta Harihar Parida and Smt. Tara Devi. He was the younger brother of Saheed Dibakar Parida, the master mind of Ranapur Rebellion and an illustrious son of Orissa.

It was the eventful year of 1938. The Ranapur Praja Movement was gaining momentum under the able guidance of Patriot Dibakar. As per the instruction of his elder brother, young Chakradhar was collecting secret information relating to activities of loyal subjects and the tyrant *amalas* of Ranapur king. He was also keeping close contacts with the freedom fighters and Congress workers of different parts of Ranapur State as well as *Khurda Khasmahal* area and was passing secret information. Some how the news relating to the activities of young Chakradhar was informed to Ranapur King, and as a result of which warrant of arrest was issued against him. At that

time Chakradhar was staying at his elder sister's house in Goudiapada village of *Khurda Khasmahal* in order to avoid the police arrest.

On 5th January 1939 Mr. R.L. Bazelgettee, the British Political agent of Princely States of Orissa was killed by the angry mob and the British Police were keen to arrest the Patriot brothers Dibakar, Ratnakar and Chakradhar.

Freedom fighter Ratnakar secretly left Orissa and stayed under ground in Kolkata.

Freedom fighter Chakradhar left Orissa, arrived at Kolkata and went to Burma (Mynamer) by ship. Arriving at Rangoon, the then capital city of Burma, Chakradhar managed to stay at an Oriya hotel on 27th street of Rangoon. In course of time, Chakradhar came in contact with Late Harihar Patnaik of Ganjam district who was the owner of an Oriya Press situated on 37th street of Rangoon City. Chakradhar got an

appointment in the aforesaid Oriya Press with a remuneration of Rs.15.00 (Rupees fifteen) per month. While working at the Oriya Press, Chakradhar got information that jobs are easily available for matriculates at Hendamine Iron mines of Tabhei, Burma and went there to test his future.



Chakradhar got an appointment as a mechanic in the workshop of Hendamine.

It was the period of Second World War. The soldiers of Japan had already invaded Burma. On 11th December 1941, the Japanese soldiers had made bombardment on the oil tank of Tabhei and had razed it to the dust. The poetic heart of Chakradhar could not but express the matter through Oriya verses which showed his poetic talent. After the bombardment on Tabhei oil tank by the Japanese soldiers, Chakradhar had been to that place along with his friends. The area was already under the control of the Japanese.

While traveling, by chance Chakradhar and his friends became face to face with Japanese soldiers who ordered them to surrender. Chakradhar and his friends accompanied the Japanese soldiers to Mianmiu town from Tabhei. At Mianmiu, heavy battle was going on between the British and Japanese soldiers. From Mianmiu, Chakradhar went to Pegu town and after that to Rangoon, the capital city of the then Burma. At Rangoon an organisation namely "Indian Independence League" was working for the freedom of India. Chakradhar first joined in "Indian Independence League" and finally joined in Indian National Army, popularly known as Azad Hind Fouj of Netaji Subhash Chandra Bose.

On 5th July 1943 Netaji arrived at Singapore and on 21st October 1943, the Azad Hind Government was formed and war was declared against the Britishers. While Netaji Subhash arrived at Singapore, about 50,000 (fifty thousand) Indian soldiers had been made captive by Japanese inside the jail as war prisoners fighting on behalf of the British Govt.

These Indian soldiers came out of the jail due to the intervention of Netaji Subhash, who later on joined the Azad Hind Fouj.

Netaji Subhash arrived at Burma on 7th January 1944. Chakradhar met Netaji Subhash at Kambei and revealed his identification. Netaji became pleased with Chakradhar and knowing that he was an Oriya, appointed him as the recruiting Officer of Azad Hind Fouj. Chakradhar got military training at Kambei military training centre.

On 19th March 1944, Azad Hind Fouj marched from Rangoon towards the Border of Assam en-route Pegu town, and gave a crushing defeat to British Army. It occupied Kohima, Dimapur, Imphal and the Didim mines area of Eastern India.

The Indian National Army or Azad Hind Fouj consisted of different military Brigades, namely Gandhi Brigade, Nehru Brigade, Subhas Brigade and Jhansi Rani Laxmi Bai Brigade. Chakradhar was fighting against the British Army in the Battle field under the command of Major Prem Singh of Subhas Brigade.

In the mean time, Atom Bombs were dropped by American soldiers on two prosperous cities of Japan namely Hiroshima and Nagasaki which were completely destroyed, devastated and ruined. Japan accepted its defeat in the World War.

It had been agreed between Netaji Subhash and the Japanese Government that the Japanese would give both military and financial aid to Azad Hind Fouj at the time of need. But as the Japanese were defeated by Axis power in Second World War, they could not provide any financial or military aid to Azad Hind Fouj. Further due to lack of proper military equipments, odd atmosphere and natural obstacles, the fate of Azad Hind Fouj was sealed and Britishers became victorious.

Patriot Chakradhar was taken captive as a war prisoner by the British soldiers on 18th

March 1945 and was imprisoned in Rangoon Central Jail. On 24th March 1946, the war prisoners of Azad Hind fouj were set free from Rangoon Central Jail and patriot Chakradhar returned to India by ship.

The people of Kolkata had felicitated the soldiers of Azad Hind Fouj for their deep patriotism and unflinching devotion towards the country. A relief committee headed by Mr. Sarat Bose, the brother of Netaji Subhash Bose was giving financial aid to the soldiers of Azad Hind Fouj so that they can safely return to their birth places. Patriot Chakradhar returned to Cuttack from Kolkata by train and went to Cuttack Town Hall where arrangements had been made to felicitate the soldiers of Azad Hind Fouj. Chakradhar attended the felicitation ceremony and met Dr. Harekrushna Mahatab, Nabakrushna Chaudhury, Pabitra Mohan Pradhan, Sudhir Bose and revealed his identity. Later on, in the year 1948 Chakradhar got an appointment in Hirakud Dam by Dr. Mahatab.

In course of time, patriot Chakradhar served in Rourkela Steel Plant as Asst. foreman and retired from service in the year 1980. After retirement, Chakradhar returned to his native

village Gadabanikilo and took active part in social service. Being requested by the people of his area, Chakradhar filed nomination papers, contested the election and was elected as the Sarpanch of Khairpalli Gram Panchayat under Ranapur Block. In the year 1986, patriot Chakradhar organised and formed the Ex-Indian National Army Association and was elected as its President by the Ex-soldiers of Azad Hind Fouj.

Freedom fighter Chakradhar Parida had been duly honoured by the then Prime Minister Smt. Indira Gandhi and Prime Minister Rajib Gandhi in the year 1982 and 1988 respectively due to his selfless dedication in the freedom struggle of India. Patriot Chakradhar, the prominent freedom fighter and illustrious son of Orissa passed away to his heavenly abode on 12th January 2001. He would be remembered by the people of Orissa for his self-sacrifice, patriotism and unflinching devotion towards the motherland.

Braja Paikaray is an Addl. Govt. Pleader and lives at 342/B, Jagamara, (Barabari), Bhubaneswar-30.



Hon'ble Chief Minister Shri Naveen Patnaik laying the foundation stone of new DRDA & Zilla Parishad Bhawan at Khurda on 20.8.2006.

Sickness in Small-Scale Industrial Units and Its Revival

Sudhansu Sekhar Nayak

Dr. R.N. Misra

Introduction

An industrial unit is considered sick when its financial position is not satisfactory and it becomes worse year after year. It incurs losses and its capital reserves may be stretched out in course of time. When its current liabilities are more than current assets, the organization may not be in a position to pay its liabilities. The increasing trend in industrial sickness touching all types of units including small, medium and large-scale industrial sectors is of considerable concern. In India, there were 2,52,947 units found sick and their credit outstanding was Rs.25,767 crore in large, medium and small-scale industries at the end of March 2001. Out of this, a large number of small-scale industrial units (2,49,630) were found sick and their outstanding bank credit was Rs.4,506 crore in the country. The problem is assuming titanic proportion and may have added repercussions in a country like India which cannot afford unemployment and loss of production.

The small-scale industrial (SSI) sector is the worst hit. A number of small industries are either born sick or stay sick. It is disturbing to note that despite sound academic qualifications and initial zeal of the entrepreneurs and full initial backing by financial institutions, sickness still persists. By the end of March 2005, there were 1,688 number of SSI units found sick with

outstanding bank credit blocked with them was Rs.170.13 crore and 20,547 number of employees were affected in Orissa. The reasons for sickness are of a varied nature. The more common are management failure, non-availability of raw materials, power cuts, labour unrest, marketing problems etc. Though the sickness develops gradually and not an overnight phenomenon, the financial institutions are taken into confidence at the critical stages. When the problems and difficulties arise, the diagnosis and treatment would certainly be much easier. However, when the sickness reaches an advanced stage, it becomes difficult and takes longer time to diagnose the reasons and makes it more costly and expensive to bring the units back to normal. So, there is need to identify sickness in the initial stages and to initiate the process of corrective measures and revival / rehabilitation before the sickness assumes a serious proportion.

Scope and Objective of the Study

The present study aims at highlighting the sickness in small-scale industrial units and its revival position ascertained by the OSFC and State Government from time to time. For the purpose of the study, the districts of South Orissa are taken as the sample. The period of the study is limited to 9 years, i.e. from 1995-96 to 2003-04 and only secondary data are taken into consideration

for purpose of the study. The relevant secondary data are collected from Annual Action Plan of DICs, Statistical Hand Book of all the districts of South Orissa, Annual Report of OSFC and official records of Directorate of Industries, Orissa, Cuttack. So, all limitations of the secondary data are found in this study. Finally, a few suggestions have been put forth for the improvement of sickness position in SSI units in Southern Orissa.

Analysis

In Orissa, the number of sick units is recorded at 767 in the year 1982 and the same has increased to 1418 in the year 1995. Finally, the number has increased to 1688 as on

31.03.2005. It is interesting to note that the total number of SSI-sick units are centred around the two major developed districts such as Cuttack and Puri. The rest of the sick units are shared by the remaining eleven districts (un-divided) of Orissa. Among them, Ganjam district stood first during the entire period of study. The analysis of the study is made under two heads;

1. Year-wise SSI sick units in Orissa

The position in regard to SSI units set-up in Orissa and number of sick units identified by OSFC from the year 1995-96 to 2003-04 are presented in the Table-1.

TABLE - 1
Year-wise SSI-sick units in Orissa

Year upto	No. of SSI Units Set-up	No. of SSI-sick Units	Percentage to the total
1995-96	49,586	1,458	2.94
1996-97	52,687	1,464	2.77
1997-98	55,873	1,489	2.66
1998-99	59,057	1,493	2.52
1999-2000	62,530	1,508	2.41
2000-01	66,206	1,519	2.29
2001-02	70,125	1,524	2.17
2002-03	74,133	1,527	2.05
2003-04	78,564	1,535	1.95

Sources : Economic Survey, Govt. of Orissa, Bhubaneswar, 2004-05, p.9/12

The table-1 reveals that by the end of the year 2003-04, 78,564 number of small-scale industrial units have gone into production in the State. Out of which 1,535 units were found sick. From the year 1995-96 to 2003-04, the number of SSI units set-up and SSI-sick units were increasing but the percentage of sick units from the total units has been decreasing continuously in Orissa during

the said period. It was 2.94 per cent during the year 1995-96 which has been decreasing to 1.95 per cent during the year 2003-04.

2. District-wise SSI-sick Units in South Orissa :

Number of SSI units set-up in South Orissa and the sick units upto the year 2003-04 are explained in the table-2

TABLE-2
SSI-Sick Units in South Orissa upto the year 2003-04

Sl. No.	Districts	No. of SSI-Units set-up	No. of Sick Units	No. of Closed Units	No. of Revived Units
1.	Ganjam	7,511	2,088	112	21
2.	Gajapati	355	71	18	03
3.	Koraput	4,025	934	41	10
4.	Malkangiri	126	22	04	-
5.	Nowrangpur	302	51	-	-
6.	Rayagada	1,297	231	10	02
7.	Boudh	166	12	46	04
8.	Kandhamal	1,850	317	12	02
Total		15,632	3,726	243	42

Source : Official Records, OSFC, Orissa, Cuttack.

The Table-2 shows that upto the year 2003-04, there were 15,632 number of SSI units gone into production in South Orissa. Of which, 3726 number of SSI units were identified as sick by OSFC upto the end of the year 2003-04 which was 23.8 per cent of the total SSI units set-up in South Orissa. During the same period, 243 number of SSI units were closed and 42 number of units were revived in South Orissa. During this period of study, the highest number of SSI units were found sick in Ganjam district which was 2,088 and lowest in Boudh district was 12.

Conclusion :

In spite of the incentives and facilities offered under Industrial Policy Resolution of 1977 and 1980 and intensive efforts to promote large number of SSI units over the years, large number of units have been confronted with a number of problems which turn them into sick or closure previously. Most of the SSI units established in South Orissa are confronted with the delay in supply of raw-materials, delay by bankers in sanctioning working capital and poor selection of entrepreneurs. As the incidence of sickness has been persistently increasing, the Government felt the necessity to set-up an agency which could

monitor the case of sick units. Accordingly, Government set up a district level committee in each district. The concerned DIC of the district and OSFC are the two primary level institutions whose main task is to identify the sick or closed SSI units and assist them for early rehabilitation.

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Biodiversity - The Key to Our Food Security

Dr. Baburam Singh

Biodiversity is defined as the sum of genetic and phenotypic difference existing in living organisms at the molecular, individual, population and ecosystem level. Sustenance of mankind and other species solely depends on the sustenance of our rich biodiversity. It has profound implications in the sustainable agricultural production as it holds the key to continuous supply of new varieties and providing continuous adaptation to changing environment.

At the beginning, man was relying on hunting of wild animals and collecting fruits and tubers from forest for his food. Later with the start of sedentary agriculture, he started domesticating some of the wild species for his food, clothing, medicine etc. Upto 18th century, agriculture mostly relied on the land races and open pollinated varieties. With the advancement of time and with the discovery of mendelian principles man started systematic breeding for crop improvement. Undoubtedly this effort has led to spectacular improvement in agriculture and in eradicating world hunger. A good number of high yielding varieties, pure lines, hybrids were developed exploiting available genetic diversity present both within and between species. With the rapid spread of these improved varieties, cultivation of land races and other traditional varieties were abandoned due to their poor yield. No systematic

effort was made to conserve them. Ultimately these land races were lost and thus causing serious reduction in genetic diversity in many crop species. Similar scenario was also observed in livestock, fishery and poultry. Systematic animal breeding over the years has led to development of many highly productive breeds. Extensive use of these breeds for increased production led to replacement of our locally adapted breeds capable of producing under low input situation. In poultry, the situation is even worse. Introduction of exotic breeds led to almost total replacement of local breeds. Agricultural statistics suggest that more than 90% of crop varieties have been lost causing serious depletion to genetic resources. Though improvement of yield potential is essential for our food security but erosion of genetic diversity can even be worse and more dangerous. Our future food security and sustainability of production largely depends on how we bring a halt to this biodiversity loss.

Reduction of biodiversity is not only observed at variety level but also at species level in various ecosystems and also at ecosystems level. The loss at species level can be judged from the fact that in ancient times man was dependent on 1500 species for his food but at present hardly 30 plant species are being cultivated for his food. Among these 30 plant species again three cereals

viz. maize, rice, and wheat and a tuber (Potato) together provide 50% of total plant energy needed for mankind. Thus squeeze in the number of species used for food has further threatened world food security.

Further wild species of crop plants and their relatives are the source of many genes imparting resistance against many disease pests and abiotic stresses. They are also source of genes that determine quality and other attributes. But the greatest threat to these wild species comes from the destruction, degradation and fragmentation of their habitat. This activity has already reduced virgin forests by 90%, wetlands by 50% and so on. Thus reduction of biodiversity in variety, species as well as ecosystem pose a serious threat to our food security.

Success in any breeding programme depends largely on the extent of genetic variability present at different levels. Often it is observed that breeders only use a few varieties extensively in different breeding programmes for development of new varieties. Instances of such use can be seen in rice (IR-8), wheat (Sonalika) and in black gram (T9) etc. Extensive use of a few genotype in breeding programme reduces the genetic diversity among the varieties cultivated and makes them vulnerable to various diseases and pests. Irish late blight, a disease of potato is an eye opener in this context. Thus, there is need to change our approach in breeding so that adequate genetic diversity can be maintained.

In recent years, agriculture has also witnessed several changes including shift from the mixed cropping and intercropping to monocropping due to various consideration. Intensive agriculture has increased area under monoculture and at the cost of mixed cropping and intercropping and this has resulted in loss of species diversity. This trend needs to be reversed.

High yielding varieties for these intercropping and mixed cropping system need to be bred for enhancing total productivity of the system.

Other activities of agriculture which are also responsible for reduction in biodiversity include indiscriminate and massive use of pesticides, fungicides, weedicides and chemical fertilizers in the agricultural crop field. These activities are responsible for extinction of many insect pests, predators, parasites, snakes, birds, butter flies, many pollinators and other animals in aquatic ecosystem. Some of these species play an important role in agricultural production by associating them with pollination, improving soil condition, fixing atmospheric nitrogen, improving soil physical properties and decomposition of organic matter etc. Thus there is necessity to use eco-friendly techniques in agriculture and to minimize the use of pesticides and other chemicals and resorting to organic cultivation, crop rotation so as to check reduction in biodiversity.

Over exploitation of any species is highly detrimental for its existence. This activity has already caused extinction or near extinction of many species (Hilsa fish, some species of turtle and sea crabs). Hence, it is essential that we should bring a halt to over exploitation of species and go for their sustainable use.

According to the Food & Agriculture Organisation FAO estimate, about three quarters of the genetic diversity of many agricultural crops have been lost over the last century. And of the 6300 animal breeds, 1350 are endangered or already extinct during this period. Global efforts are on to conserve plants and animals in gene banks, botanical gardens and zoos. As custodian of the world biodiversity, farmers can also help in development and maintenance of local plants and in reproduction of indigenous animals. Cultivation of local land races and / or maintenance of local

breeds is definitely not a profitable business, so it warrants payment of due compensation to the local farmers for raising these crops in their field. Thus there is need to initiate whole hearted effort from all sectors to check the rapid loss of biodiversity which we have received as heritage from our forefathers. Otherwise the day is not far away, when our very existence will be threatened leading to another mass extinction on the earth.

Conclusion :

Conservation of biodiversity is a stupendous task and it requires serious and sustained effort from all sections. The foremost threat to our biodiversity is the destruction of habitat. It must be checked to reduce loss of wild species and other crop relatives for our future food security.

Agricultural activities which are considered detrimental to biodiversity should not be allowed in the greater interest of mankind.

Encouragement should be given to farmers for cultivation of existing land races, traditional varieties of crops and indigenous animal breeds.

Reorientation in the attitude of breeder is essential in planning and breeding of crop varieties. Diversification of cropping system, use of mixed cropping, inter cropping and breeding varieties for these situations could be some other measures needed for biodiversity conservations.

Above all, farmers should be educated about the adverse effects of some agricultural practices and how to safeguard agro-biodiversity. There is also necessity of providing adequate research support to the farmers and farming community in this endeavour so as to achieve the goal.

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DISTRICT COLLECTORS' CONFERENCE

Inaugurating the District Collectors' Conference in Bhubaneswar on September 23, Chief Minister Naveen Patnaik directed the district collectors to expedite reconstruction works in the flood-affected areas and draw up an ambitious rabi programme.

He advised the Collectors to visit the affected areas and ensure that reconstruction works are completed within a time-frame. They should also ensure that house-building assistance reaches the affected families, he said.

Emphasising on evolving a permanent solution to the flood, the Chief Minister said there is a need to formulate a district-wise long-term action plan. Fortifying river embankments and bolstering road linkage to the villages prone to floods should be prioritised.

The meeting, which reviewed the flood management and the rabi programme, was attended by all the ministers, Chief Secretary, Development Commissioner, Agriculture Production Commissioner and Secretaries of all the administrative departments.

The Chief Minister asked the Collectors to prepare an ambitious rabi programme to help farmers make up their loss. The State had achieved 12 percent growth in production on agriculture front last year and steps should be taken to maintain the growth rate. The Collectors were asked to make sure that the farmers get the benefits of the recently-announced agricultural package.

Search and Rescue during Earth Quakes

Rash Behari Mohanty

Introduction

An 'earthquake' is the sudden vibration of the earth's surface by rapid release of energy when two parts of rock masses move suddenly in relation to each other along the fault line. In certain portions of the world there appears to be a continuous strain movement between one section of the earth's crust and an adjacent one. When the stresses developed by such strain reach the strength of the materials, a slip occurs between the two portions of the crust and tremendous amount of energy is released.

Object

Most Rescue operations have to be carried out under adverse conditions, such as confusion, smoke fire, darkness and hazards due to damage caused to essential services. This makes the position more difficult and requires that Rescue operations should be carried out systematically by stages and according to a definite plan. On arrival at a place of damage, even the well trained leaders tend to overestimate the situation due to adverse condition prevailing at the place of damage. In such cases the leader is required to show his qualities of coolness, patience, perserverance, courage and control, fall back on his previous experience and training. The members of the party must cooperate with the leader and have confidence in him.

Rescue by Stages

In accordance with the duties of the Rescue parties, it is necessary that every one who had been in a damaged building at the time the damage occurred, should be accounted for, whether dead or alive. In order to achieve this object and to avoid the risk of overlooking important points/places, the Rescue work must be carried out to a regular plan. It is therefore, suggested that all rescue works should be carried out in the following successive stages. In general, these are applicable to all types of Rescue work. In every plan of action, survey is an essential preliminary step to each stage of rescue.

Stage-1

Dealing with Surface Casualties

The most practical method is to work from the perimeter of the centre of the damaged building or over. Dealing with surface casualties, some of whom may be only slightly injured or suffering from shock should be given first aid and give priority to those who are in immediate danger. At the same time the leader continues to carry out the survey to make a quick assessment of the task including imminent hazards, such as coal gas, flooding, over-hanging walls etc. and records all possible information regarding probable whereabouts of other casualties.

Stage-2**Searching Slightly Damaged Buildings**

All slightly damaged buildings must be searched for casualties and rescuing them, who are lightly trapped. Contact should be maintained with those who can be seen or heard or whose whereabouts can be ascertained. During this stage, the Leader should carry out a speedy but careful survey of the damaged structures and the debris, so that the best and the safest method and approach can be decided.

Stage-3**Exploration or Likely Survival Points**

A thorough search of all places where persons could be trapped or injured or likely to be found alive should be carried out. The knowledge of building construction, the situation of stair cases, corridors and basements will help a great deal and all possible places must be searched, even if there is no definite information to believe that there is any person trapped in such places.

Stage-4**Further Exploration and Selected Debris Clearance**

By this stage many casualties would have been recovered and more information collected from the casualties who could speak and give information. If persons are still missing, the search should be continued in places, to trace the missing persons. Again the search should continue in places where persons are likely to be buried, irrespective of their chances of being alive or non-existent. This involves removing the debris at selected places where the casualties are presumed to be, in accordance with the information obtained and as a result of the careful study of the building and how it has collapsed. In certain cases it is also possible to determine the whereabouts of

casualties by what is called the *calling* and *listening method*. The meaning of casualty or the trapping sound will indicate their position.

Stage-5**General Debris Clearance**

This is the last stage and by this time if all the missing persons are not accounted for, it may be necessary to clear the site of all debris in a systematic way. There are two ways of debris clearance i.e. by cutting lanes into the debris or by debris tunnelling. All debris removed should be stacked off the site and the various types of debris segregated.

Safety Precautions

Indiscriminate and careless trampling over debris or collapsed places by the rescue party must be avoided. There is every possibility of the casualty being under the debris and movement of the debris by trampling may cause injury or death or result in trapping a careless rescue party member. It will be ideal to work in pairs where the damage is extensive and the hazards are more. This will also ensure that there is corroboration of information leading to search and rescue. Other safety precautions are dealt with under each subject.

Marking of Searched Building

In order to avoid duplication of work on the part of other S.R. services, the buildings which have been searched by Rescue parties must be marked. The markings should indicate that the buildings have been searched by a particular party, and whether the building contains any particular danger. The following markings are suggested -

S _ (Searched by)
R _ (Rescue Parties)

Whether the Rescue party finds dangerous conditions such as leaning walls, hanging roofs

and staircases etc. The markings will be as follows and the marking should be displayed prominently from all directions.

S - D (Searched by) Dangerous building
R (Rescue Party)

Rescue DO's and DON'Ts

(i) Rescue Do's

- (a) Do keep yourself calm and cool
- (b) Do carry out survey before starting rescue work.
- (c) Do examine casualty before removal and see that proper first-aid is given.
- (d) Do free the nose and mouth of the casualty from dust and grit to facilitate breathing.
- (e) Do protect a casualty from falling debris and dust by using blankets, tarpaulin, corrugated iron sheets etc. if the casualty cannot be immediately removed from the site.
- (f) (Do) be careful how you remove debris from the vicinity of a casualty.
- (g) Do keep a casualty warm and thereby reduce shock and leave him undisturbed.
- (h) Do exercise great care in using sharp tools for removal of debris.
- (i) Do give plenty of water to a pinned down casualty before releasing him.

- (j) Do keep as close as possible to the wall, when on damaged staircase and upper floors.
- (k) Do arrange for proper medical attendance of the casualty as early as possible.

(ii) Rescue Don'ts.

- (a) Don't move an injured person without rendering first-aid unless he is in immediate danger.
- (b) Don't crawl over the debris or disturbed part of the damaged structures unless you are compelled to do so by circumstances.
- (c) Don't touch live electric wiring.
- (d) Don't pull timber out of the wreckage indiscriminately lest you may cause further collapse.
- (e) Don't throw debris aimlessly to one side as you may have to move it again.
- (f) Don't smoke lest you may cause a fire, specially in buildings provided with gas.

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Use of Trichoderma in Disease Management

*N. Ranasingh,
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Trichoderma spp., are free-living fungi that are common in soil and root ecosystems. They are highly interactive in root, soil and foliar environments. They produce or release a variety of compounds that induce localized or systemic resistance responses in plants. Trichoderma strains have long been recognized as biological agents, for the control of plant disease and for their ability to increase root growth and development, crop productivity, resistance to abiotic stresses, and uptake and use of nutrients.

Benefits of Trichoderma

1. **Disease Control:** Trichoderma is a potent biocontrol agent and used extensively for post-harvest disease control. It has been used successfully against various pathogenic fungi belonging to various genera, viz. Fusarium, Phytophthora, Sclerotinia.
2. **Plant Growth Promoter:** Trichoderma strains solubilize phosphates and micronutrients. The application of Trichoderma strains with plants such as grasses increases the number of deep roots, thereby increasing the plant's ability to resist drought.
3. **Biochemical Elicitors of Disease Resistance:** Trichoderma strains are known to induce resistance in plants. Three classes of compounds that are produced by Trichoderma

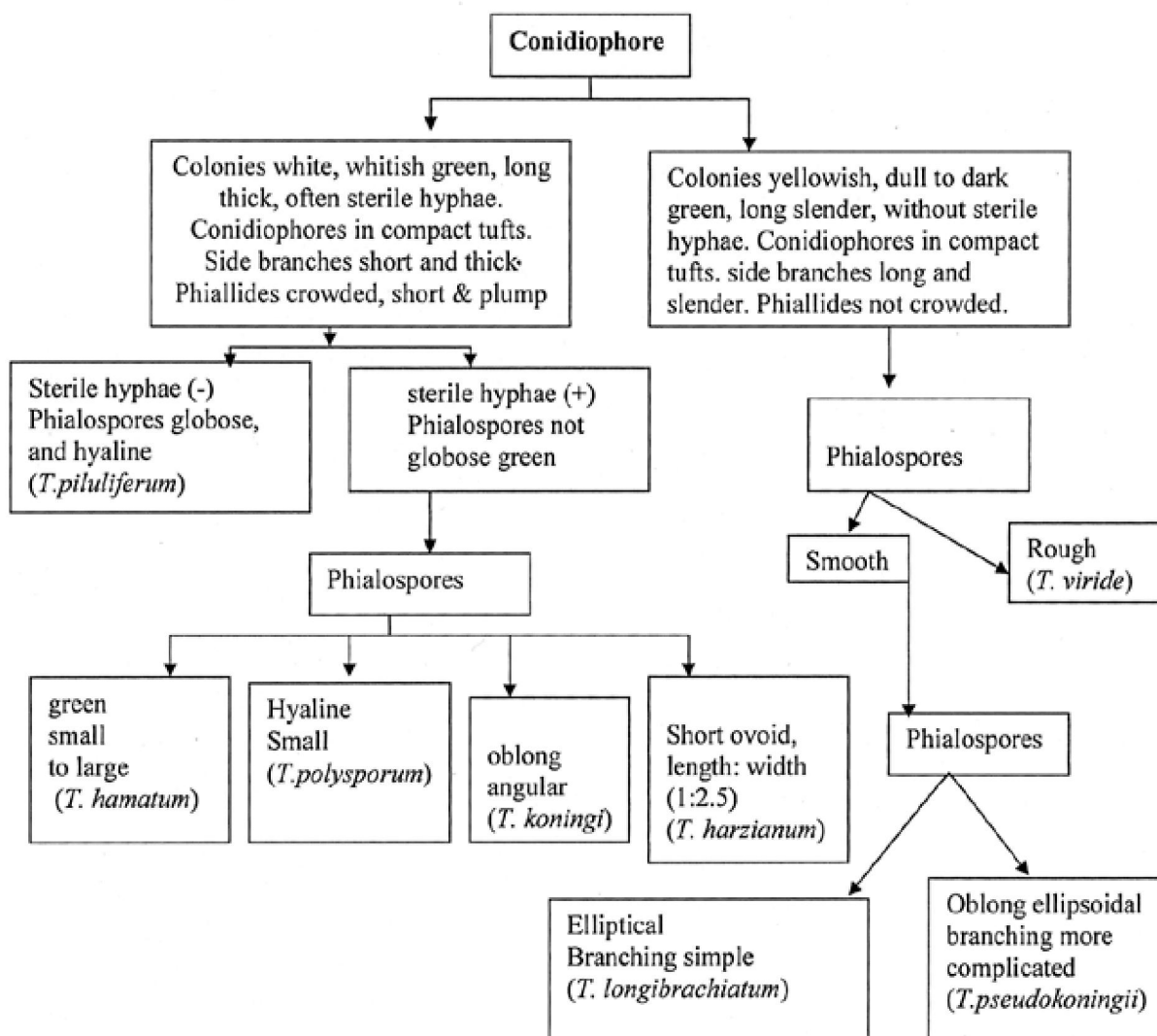
and induce resistance in plants are now known. These compounds induce ethylene production, hypersensitive responses and other defence related reactions in plant cultivates.

4. **Transgenic Plants:** Introduction of endochitinase gene from Trichoderma into plants such as tobacco and potato plants have increased their resistance to fungal growth. Selected transgenic lines are highly tolerant to foliar pathogens such as Alternaria alternata, A. solani, and Botrytis cinerea as well as to the soil-borne pathogen, Rhizoctonia spp.

5. **Bioremediation:** Trichoderma strains play an important role in the bioremediation of soil that are contaminated with pesticides and herbicides. They have the ability to degrade a wide range of insecticides: organochlorines, organophosphates and carbonates.

Trichoderma species can be identified based on the morphology and colour of the colonies obtained on the potato dextrose agar medium. Further identification can be confirmed on the basis of the morphology of the conidia and conidiophores of different Trichoderma species when viewed under a microscope. The following chart can be helpful in identifying Trichoderma species.

Classification of *Trichoderma* based on morphology of conidia and conidiophores



Disease Control

Trichoderma spp. are very widely used to control various crop diseases effectively and some of them are given below.

Name of the Crop	Name of the Disease	Disease causing micro-organism
Elephant foot yam	Collar rot	<i>Sclerotium rolfsii</i>
Chilli, Tomato, Brinjal	Damping off	<i>Pythium</i> , <i>Phytophthora</i> , <i>Fusarium</i>

Ginger, Turmeric, Onion Rhizome rot

Banana, Cotton, Tomato, Brinjal Wilt

Pythium,
Phytophthora,
Fusarium

Fusarium
oxysporum

Method of application

Seed treatment: Mix 10g of *Trichoderma* formulation per litre of cow dung slurry for treatment of 1kg of seed before sowing, particularly for cereals, pulses and oilseeds.

Nursery treatment: Drench nursery beds with @ 5 Trichoderma formulation per litre of water before sowing.

Cutting and seedling root dip: Mix 10g of Trichoderma formulation per litre of water and dip the cuttings and seedlings for 10 minutes before planting.

Soil treatment: Mix 1kg of Trichoderma formulation in 100 kg of farmyard manure and cover it for 7 days with polythene. Turn the mixture in every 3-4 days interval and then broadcast in the field.

Trichoderma formulations: Important commercial formulations are available in the name of Sanjibani, Guard, Niprot and Bioderma. These formulations contain 3×10^6 cfu per 1 g of carrier material.

Biocontrol mechanisms of *Trichoderma*

Antagonist microorganisms, such as *Trichoderma*, reduce growth, survival or infections caused by pathogens by different mechanisms like competition, antibiosis, mycoparasitism, hyphal interactions, and enzyme secretion.

Competition: It is the phenomenon in which the pathogen and the introduced biocontrol agent (antagonist) compete for the availability of space and nutrients. During this process, the antagonist may suppress the growth of the pathogen population in the rhizosphere and thus reduce disease development. For example, *Trichoderma harzianum* reduces collar rot in elephant foot yam by 80-85%.

Antibiosis: *Trichoderma* strains are known to produce antibiotics and toxins, which are volatile or nonvolatile in nature, and have a direct effect on other organisms. Examples of such chemicals are trichothecin and a sesquiterpine, Trichodermin that has antimicrobial effect on bacteria and fungi.

Mycoparasitism: It is the phenomenon in which the antagonist fungi parasitize other fungi. The mechanism covers different stages of interactions.

First stage: Chemical stimulus of pathogenic fungi attracts the antagonist fungi and induces a chemotropic response of the antagonist.

Second stage: Recognition between the pathogen and the antagonist is due to the lectins.

Third stage: It is followed by the interactions between hyphae of the pathogen and the antagonist. The antagonist (*Trichoderma*) hyphae either grow along the host hyphae or coil around it and secrete different lytic enzymes such as chitinase, glucanase and pectinase that are involved in the process of mycoparasitism.

Examples of such interactions are *T. harzianum* acting against *Fusarium oxysporum*, *F. roseum*, *F. solani*, *Phytophthora colocaciae* and *Sclerotium rolfsii*.

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Amendment to Orissa Motor Transport Workers' Rules, 1966

Labour & Employment Department

Notification

The 30th March 2005

No.3249/LL-III-101/2004/LE.- Whereas the draft of certain rules, further to amend the Orissa Motor Transport Workers' Rules, 1966 was published as required by sub-Section(1) of Section 40 of the Motor Transport Workers' Act, 1961 (27 of 1961), in the extraordinary issue No.183 of the Orissa Gazette dated the 31st January, 2005 under the notification of the Government of Orissa in the Labour & Employment Department No.924-LL-III-101/04/LE. dated the 28th January, 2005 inviting objections and suggestions from all persons likely to be affected thereby within a period of six weeks from the date of publication of the said notification in Official Gazette;

And whereas, no objection or suggestion has been received during the stipulated period in respect of the said draft;

Now, therefore, in exercise of the powers conferred by section 40 of the said Act the State Government do hereby make the following rules further to amend the Orissa Motor Transport Workers' Rules, 1966, namely :-

- 1.(1) These rules may be called the Orissa Motor Transport Workers' (Amendment) Rules, 2005.
- (2) They shall come into force on the date of their publication in the Orissa Gazette.
2. In the Orissa Motor Transport Workers' Rules, 1966 (hereinafter referred to as the said rules), for rule 5, the following rule shall be substituted, namely :-
5. Grant of certificate of registration - A certificate of registration for an undertaking shall be granted by the Chief Inspector or an Inspector duly authorized by him in this behalf in Form No.11, on payment of appropriate fees as specified in the Table below :-

TABLE

No. of workers employed in an undertaking	Amount of fees
(1)	(2)
01 to 50	Rs. 500.00
51 to 150	Rs.1,500.00
151 and above	Rs.3,000.00

3. In the said rules, in sub-rule(3) of rule 7, for the words "twenty rupees" the words "one hundred rupees" shall be substituted.

4. In the said rules, in rule 11, for the words "five rupees", the words "one hundred rupees" shall be substituted.

By order of the Governor

D.N. Mishra

Commissioner-cum-Secretary to Government.

GOVERNMENT TO OPEN TOURIST OFFICE AND ORGANISE ROAD SHOW IN RAJASTHAN

In a bid to improve the state's profile in tourism sector, the State Government has decided to open a tourist office and organise a road show in Rajasthan. Attending the 24th Annual Conference of Indian Tour and Travel Operators recently from 7th to 9th September in Rajasthan, the State Tourism Minister Shri Debi Prasad Mishra discussed regarding the steps to attract tourists to Orissa from Rajasthan with the Tourism Minister, Chief Secretary and Tourism Secretary of Rajasthan.

As there is rich diversity in the tourism sectors of both the states, emphasis was given to woo the tourists visiting Rajasthan through attractive packages. The long coastal line, temples with sculptural wonder and rich bio-diversity are quite appealing to the tourists, all the participants were unanimous about the prospects of tourism in Orissa.

The three-day conference thoroughly deliberated on investment in tourism sector and public-private partnership. The Minister proposed the tour operators to organise their next conference in Orissa, to which they agreed.

Progress & Prospects

School and Mass Education

During 2005-06 Government have taken some important policy decisions such as :-

- ◆ In the Financial Year 2005-06 Free Uniform have been supplied to more than 24 lakh Girl Students enrolled in Class - 1 to VII through VECs under SSA Scheme.
- ◆ Government have taken a unique step by formulating Career Advancement Policy for *Sikshya Sahayaks* engaged in the State. The *Sikshya Sahayaks* will get increased remuneration in different stages and will be Regular Primary School Teacher under Zilla Parishad.
- ◆ This year, Government have supplied 3.17 Crore Text Books to 60.93 lakh Elementary Students of Government Schools, Aided Schools and EGS Centres free of cost through *Pustak Mela* in time.
- ◆ This year, Government have established Odiya Bhasha Pratisthan for development and safeguard of Oriya language and culture in the State.
- ◆ To supplement and complement Elementary Education and Secondary Education, a new programme named Education Satellite (EDUSAT) has been launched in the State from October 2005 for meeting the educational needs of the students and teachers.
- ◆ "Agriculture Economy" has been introduced as a subject at the Secondary level in class- VIII from the Academic Year 2006.
- ◆ The Board of Education, Orissa has increased Examination Centres to 1794 for the candidates of A.H.S.C. Examination, 2006 to enable them to appear in the examination in the nearest Centre.
- ◆ To give proper advice in the Education Sector, State Government has taken steps to form State Advisory Board of Education under Government of India.
- ◆ The Board of Secondary Education, Orissa has revised the syllabi for Classes VIII, IX & X, based on the new scheme of studies implemented by NCERT, New Delhi.

Directorate of Employment, Orissa

State Employment Mission has initiated a number of activities to achieve the declared objectives of the Mission.

1. Preparation of District Level Employment Generation Plan:

Each district wise Employment Generation Plan has been prepared under the Chairmanship of District Collector. These Plans have been prepared by identifying the potential in Primary, Secondary and Tertiary Sectors. Each district has identified 5 areas of core strength and prepared plans accordingly.

2. District wise Skill Up-gradation Plan:

Skill Up-gradation of unemployed youths, both educated and un-educated, is a declared objective of Employment Mission. A district wise Skill Up-gradation Plan has been prepared and the potential of particular trade/activity has been taken as the basis alongwith availability of resources, requirement of existing and up-coming industrial establishments etc. It has also taken into account the available capacity of training facility in the district both in Government & Private Sector.

These plans have been prepared by giving special emphasis on promotion of self employment among the un-employed youths along with identification of institutions, who will provide training and trades in which the training would be imparted. Districts have also prepared a data base of the Master Trainers in different trades.

Institutes of both Central and State Government including Banks have also been taken into accounts as partner institutions for Skill Up-gradation Programme.

3. Pre-Screening Rally & Training Youths for Recruitment to Para Military Forces:

All the Districts have conducted a screening of candidates to provide them pre-recruitment training so as to increase their intake in Defence and Para Military Forces. As per reports received, 22,602 candidates appeared for the screening test and out of them 4922 candidates have been identified for pre-Recruitment Training.

4. Computerisations of State Office and District Employment Offices :

Computerisation of State and field offices has been initiated whereby all the 30 District Employment Offices and State office of Employment Mission are being Computerised alongwith Internet facility. A Website has also been prepared and currently being tested. It is expected that shortly, all the offices will be having their own set up and will be able to computerize registration of all un-employed youths.

This work of Computerisation and Web site development has been assigned to Orissa Computer Application Centre (OCAC).

Registration of OSEMS :

Orissa State Employment Mission has been registered as a society under Registration of Society Act. A set of Administrative and Financial Rules have been prepared and submitted to the Government for approval.

6. Employment Mission : Information, Education & Communication (IEC) Activities:

To increase awareness among the unemployed youths, a number of initiatives have been taken under the Employment Mission.

(i) Training of Unemployed Youths for Self Employment:

Last Year training of about 5000 unemployed youths was initiated with the help of Industries Department and Director, Technical Education & Training in 26 different trades, Govt. I T Is, Polytechnics and some Private Institutions are engaged to provide this training free of cost to the unemployed youths as per their needs.

(ii) This training programme is being continued to the current Financial Year alongwith the necessary improvements made in its implementation as per the feed back received from students, trainers, Principals of I T Is. There is also proposal to up-scale the programme for the current Financial Year by providing opportunity to more number of unemployed youths organising training within the districts as far as possible, taking up training in specialised skills like Machinist and in Gems and Jewellery trades.

(iii) A large number of youths are registered in different Employment Exchanges and they continue to renew their names. To reach out these youths and to bridge the communication gap between the job seekers and the opportunities available, Special Counselling Camps are being organized in each Block of the State. These Counselling Camps have been named as ATMA NIZUKTI PARAMARSHA MELA.

A team of officials from various Departments will visit each Block on a pre determined date. All the unemployed youths of the Blocks are being intimated through personal letters, intimation through Gram Panchayats & Schools and local publicity through mikes.

Without any restrictions of Age, Education, Castes, Residence etc., the youths are invited to Atma Nizukti Paramarsha Mela Involvement of Public representatives, documentation of participation in each camp, supervision of Camps by an officer in Jr. Class-I Rank, involvement of local reputed NGOs and Bankers is also being proposed.

The Prospective Employment Generation Plan prepared, the identified core strength of the Districts, the interest of the youths in a particular sector/scheme will be co-ordinated during these Camps. A gist of Self Employment Schemes on different Departments has already been circulated to all the Collectors and a copy of same will be made available to each of the district team.

Similarly, two Video Films have been prepared documenting the Self Employment Training undertaken last year. To orient the unemployed youths about different trades, requirement of training and the potential in a particular trade, it is expected that these camps will help in bridging the communication gap between the unemployed youths and the opportunities created by the State in terms of Self Employment Programmes of different Departments.

An amount of Rs 5,000/- is being provided to each Block with the request that agencies like DRDA, Horticulture Mission, Watershed Mission, ITDA may pull their resources for organization of these camps.

An individual letter has also been written to each BDO outlining the concept of Atma Nizukti

Paramarsh Mela. Similar requests have been made personally to all Collectors, District Employment Officers and nodal Departments.

(iv) Block Level Bankers' Co-ordination Committee (BLBC) Meeting is also being organized immediately after the Counselling Camps. The District Employment Generation Plan, outcome of Atma Nizukti Paramarsha Mela and finalization of targets for the bankable schemes of various Departments would be taken up in BLBC.

This will help in linking the identification of potential interest of unemployed youths with the Credit Plan of Block/District. Any training requirements for this purpose would also be noted and arranged accordingly.

(v) Issue of Advertisement :

A number of advertisements have been issued for the information of the unemployed youths in the local newspapers. Similarly, electronic media has been utilized to provide information for various Self Employment Training Programmes, which has a better coverage in the rural areas.

General Administration (Vigilance)

The State Vigilance Department as the Premier agency of the Government for enquiries against corrupt public servants, and for detection and investigation of the cases under the Anti-corruption laws, continue to discharge its responsibility creditably. Simultaneously it has contributed substantially to the unearthing important cases of evasion of Commercial Taxes in the State, illicit trade in forest produces and other economic offences, which resulted in augmentation of State's resources.

Criminal Cases :

During the period from 2000 to 2005 and upto 30.6.2006, 1914 Criminal cases were registered against 534 Class-I, 565 Class-II, 1600 Class-III, 46 Class-IV Government Employees, 342 Other Public Servants and 730 Private Individuals. Among the Class-I Officers, 37 are members of All India Services, 166 are O.A.S. Officers, whereas 5 are Ex-Ministers. Due care has been taken to initiate action against the high functionaries occupying important positions in the State Administration, where warranted.

During the relevant period, investigation in 1543 cases were completed. Of these 1073 cases were sent to Court for trial and 363 cases were referred to the respective departments for regular Departmental enquiries.

During the year 2003 to 2005 and upto 30.6.2006, 498 Government Servants including Class-1 Officers and Private Persons were arrested and forwarded to the Court in custody for their involvement in Vigilance cases.

Vigilance Enquiries

During the above period, 2889 Vigilance enquiries were instituted against 512 Class-1, 1175 Class-II, 1794 Class-III, 95 Class-IV employees, 237 Other Public Servants and 229 Private Individuals for their alleged involvement in various acts of corruption/misconduct. Of those enquiries, 436 were

referred to their respective Administrative Departments for disciplinary action, 298 were referred to their respective Departments for necessary action and 861 enquiries were converted to Criminal cases under the Prevention of Corruption Act and allied Sections of the Indian Penal Code and taken up for investigation.

Attachment of Property Proceedings :

During the above period Vigilance Department has initiated proceedings for attachment of property in 35 criminal cases against 11 Class-I Officers, 9 Class-II Officers, 20 Class-III employees and one other public servant.

Sales Tax Evasion Cases :

As many as 5245 Sales Tax fraud cases were detected during the last six years.

An amount of Rs.25,29,57,539/- (Rupees twentyfive Crore twenty nine lakh fiftyseven thousand five hundred thirtynine) only was realized as casual tax by the Vigilance S. T. Wing during the last 6 years as indicated above.

Forest Offences :

The Officials of the Vigilance Organization along with the Forest Department Officials conducted as many as 484 surprise joint raids in which timber/other forest produces/Saw Mill instruments/Vehicles worth Rs.2,25,71,869/- (Rupees Two Crore twentyfive lakh seventyone thousand eight hundred sixty nine) only was seized during the above period.

Food Supplies & Consumer Welfare

Government of India is making the following allocation of essential commodities under Public Distribution System per month to the State of Orissa.

- | | |
|-------------------------------|------------------------------|
| (i) Rice (B.P.L) 97,258 MT | (ii) Rice (A.P.L) 56,938 MT |
| (iii) Rice (A.A.Y.) 44,168 MT | (iv) Rice (Annapurna) 648 MT |
| (v) Wheat 7,793 MT | (vi) Sugar 8,731 MT |
| (vii) Kerosene 33,720 K.L | |

Supply of the essential commodities i.e. Rice (Below Poverty Line), Antyodaya Anna Yojana, Annapurna, Wheat, Sugar, Kerosene Oil is made under Public Distribution System to the identified card holders/ beneficiaries/ families by the State Government in Food Supplies and Consumer Welfare Department.

1. Rice (Below Poverty Line) :

The State Government has implemented the Targeted Public Distribution System scheme with effect from 1st June, 1997, accordingly, at present total -

37,57,066 BPL families are being supplied with Below Poverty Line rice @ 25 Kg. per family (i.e. (i) 16 Kg. at specially State subsidized rate of Rs.4.75 a Kg. and 9 Kg. @ Rs. 6.30 per Below Poverty Line family in 143 ITDP/DPAP Blocks and (ii) 25 Kgs at the rate of Rs 6.30 per Kg per

Below Poverty Line family in all other Non-ITDP Blocks and Urban areas). Besides this, 5,57,251 numbers of APL families of KBK districts are getting 25 Kg of rice per month at Below Poverty Line rate i.e. Rs. 6.30 per Kg.

2. Annapurna :

Annapurna Scheme is introduced with effect from 1st April, 2000 as a Central Plan with a view to extending food security to the old aged destitute of the State who are not covered under National Old Age Pension Scheme (NOAP). As per the numerical ceiling fixed by Government of India, State Government have identified -

64, 800 beneficiaries of the State covering all the districts under this Scheme, each beneficiary is provided with 10 kg. of rice free of cost on 15th of every month i.e. on "JAN SEVA DIVAS".

3. Antyodaya Anna Yojana

Antyodaya Anna Yojana Scheme is on from 1st September, 2001 with a view to supplying foodgrains to every poor families out of the Below Poverty Line list at a subsidised rate. As per the numerical ceiling fixed by Govt. of India-

State Government have identified 12,63,528 beneficiaries of the State covering all the districts. Under AAY Scheme each beneficiary is provided with 35 Kg. of Rice @ Rs 3/- per Kg on 15th of every month.

The selection of 2,63,200 beneficiaries under this Scheme in third phase is going on and 2,62,228 families have been selected. The Government of India have been requested for allocation of Antyodaya Anna Yojana rice for these selected beneficiaries.

4. Wheat :

Wheat is being distributed among APL beneficiaries @ 9.455 Kg. per card per month @ Rs.7.00 per Kg.

5. Sugar :

Sugar in Public Distribution System was distributed to both APL and Below Poverty Line families till February, 2001. As per the instruction of Government of India -

Sugar is being distributed only to Below Poverty Line families in the scale of 2 Kg per family per month @ Rs.13.50 with effect from 01.03.2002.

6. Kerosene Oil

Both in Urban and Rural areas APL/Below Poverty Line/ Antyodaya Anna Yojana Card holders are supplied with 4 litres of Kerosene Oil per month per family at Rs.9.26 paise per liter.

7. 5% BPL Rice :

Government of India is allocating 1117.5 MT of rice to meet the requirement of Welfare Institution and Hostels in the scale of 15 kg per boarder per month.

8. A sum of Rs.18,05,200/- (Rupees Eighteen lakh five thousand two hundred) has been sanctioned to (25) twenty-five NGOs/ VCOs and other Government Institutions out of the Orissa Consumer Welfare Fund towards consumer awareness programme.
9. 500 (five hundred) numbers of Consumer Club have been set up in five hundred schools in twenty-one districts with an object to create consumer awareness among the school students. An amount of Rs. 50.00 lakh has been sanctioned for the purpose.
10. Steps have been taken to link all District Consumer Disputes Redressal Forums and State Consumer Disputes Redressal Commission with National Commission with Computer network through NIC.
11. **Jana Kerosene Pariyojana :**
From 2nd October, 2005 on the day of Gandhi Jayanti -
In this scheme the Jan Kerosene Pariyojana, a pilot project launched by Government of India has been implemented in 26 Blocks of 13 districts in the State of Orissa. The basic objective of this scheme is to strengthen the distribution of PDS Kerosene and to cap, reverse and eventually eliminate diversion of Kerosene to black market and adulteration and diversion through deliver supply of Kerosene by the oil companies.
The PRIs function as grievance-redressal mechanism. The scheme facilitates the consumers to get their legitimate Kerosene through PDS.
12. With a view to check black marketing of kerosene oil, Vigilance Committee under Chairmanship of MLA has been formed in each district at Block/ NAC/ Municipality level.
13. For smooth management of Public Distribution System barring 19,212 private retailers, 1047 Cooperative Societies, 3500 Gram Panchayats, 4962 Women SHG's are engaged in retailship.

Transport

1. Computerisation of Transport Administration is in progress. The Department has installed a system for issue of P.V.C. Card based Driving Licenses in R.T. Offices, Bhubaneswar, Cuttack and Chandikhole through a pilot project in collaboration with NIC.
2. East Coast Railway introduced a passenger train from Cuttack to Paradeep with effect from 15 November 2005.
3. Nizamuddin - Bhubaneswar (Thrice a week) Hirakud Express has been extended to Vishakhapatnam with effect from 24 December 2005.
4. Chennai - Vishakhapatana Express has been extended to Bhubaneswar with effect from 13.1.2006
5. Rupsa - Baripada D.M.U. Passenger train has been introduced by Minister for Railways with effect from 29 January 2006.

6. Computerized Passenger Reservation System has been introduced by Hon'ble Minister, Railways at Jaleswar Railway Station on 29 January 2006.
7. The Ministry of Railways, Government of India have provided Budget allocation of Rs. 653.9 crores against the Budget proposal of Rs.800.00 crores placed by the State Government for various new and ongoing projects in the State for the year 2005-2007.
8. The new Trains have been sanctioned by the Ministry of Railways in the Railway Budget for the year 2006-07. They are namely -
 - (i) Bhubaneswar - Pondicherry (Weekly) Express Train.
 - (ii) Puri - Hawrah bi-weekly Express Train.
 - (iii) Bhubaneswar - Baripada Tri-weekly Express Train.
9. A new Express train Bhubaneswar - Sambalpur Inter City Express has been introduced with effect from 8 February 2006 leaving Bhubaneswar.
10. OSRTC, Bhubaneswar has introduced the new Bus Services, Bhubaneswar to Sunabeda Via-Srikakulam, Bhubaneswar to Churagaon, Cuttack to Malkangiri (H.T), Vizayanagaram to Indravati, Vizayanagaram to Nawarangpur and Bhubaneswar to Bhilai.
11. The target of Motor Vehicle Revenue fixed for 2005-2006 was Rs. 400.00 crore. Against this target, an amount of Rs. 405.00 crores was collected as M. V. Revenue with about 101% achievement during 2005-06. This Year i.e. on the year 2006-2007 has been fixed target of Rs. 500.00 crore for the Transport Department. The Officers of Transport Department are trying their best to achieve this target.
12. In the interest of the public, the Govt. of Orissa has entered into a reciprocal transport agreement with Government of Chhatishgarh in Commerce & Transport Department.
13. The new super Deluxe passenger carrying VOLVO Buses with modern and Luxurious amenities have been introduced by OSRTC in collaboration with M/s. Mahendra & Mahendra which are plying from Puri to Kolkata with effect from 9 March 2006 and Bhubaneswar to Rourkela with effect from 28 April 2006.
14. Pension Cells have been constituted for the sanction of retired erst-while S.T.S. employees deputed to OSRTC and 2253 pension cases have been disposed of by the end of June, 2006.
15. 17th Road Safety Week was observed in the State from 2nd - 8th January, 2006 to create awareness among the general public on Road Safety measures.

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Prelude.....

Ya Devi Sarba Bhuteshu
Matru Rupena Samsthita
Namastasei Namastasei
Namastasei Namo Namah.

The Concept of Mother worship emanated from the time immemorial. Researchers still hold this as an enigma whether the cult of Shakti is older than the cult of Shiva. The Indian theology usually harped on the analysis of intertwining both these cults in harmonious manner. In the field of Tantricism also, Shakti has inherent power. It is the source of creation as well as the destruction. The worship to this age-old deity still continues to posses a prime place in the minds of devotees and worshippers of Devi Durga.

Orissa Review, in this issue, has focused some of these aspects with a discerning look. Articles containing socio-economic development of the people of Orissa and the steps taken in this regard have been captioned under progress and prospects. As a mouthpiece of Government of Orissa, the Orissa Review has always tried to highlight the image of the Government as well as serve documentations on these trends targeting readers having fascination for English language.

The scenario in Orissa has recently experienced many changes. In harnessing natural resources, attracting investments and utilising excellent human potentials, the state has already been geared up to attain prosperity. Even in the face of many adversities like the recent floods, the state administration has taken time bound steps to arrest the situation in an efficient manner. As an appropriate strategy, integrated programmes like Biju KBK Yojana and Gopabandhu Grameen Yojana are being targeted to effect considerable changes in the living standards of the people of Orissa. The process of all-round development is being accelerated with determination and commitment to transform the socio-economic conditions of the people. Depictions of all these impressions, we hope, would be of interest to our esteemed readers.



(Digambar Mohanty)
Commissioner-cum-Secretary)